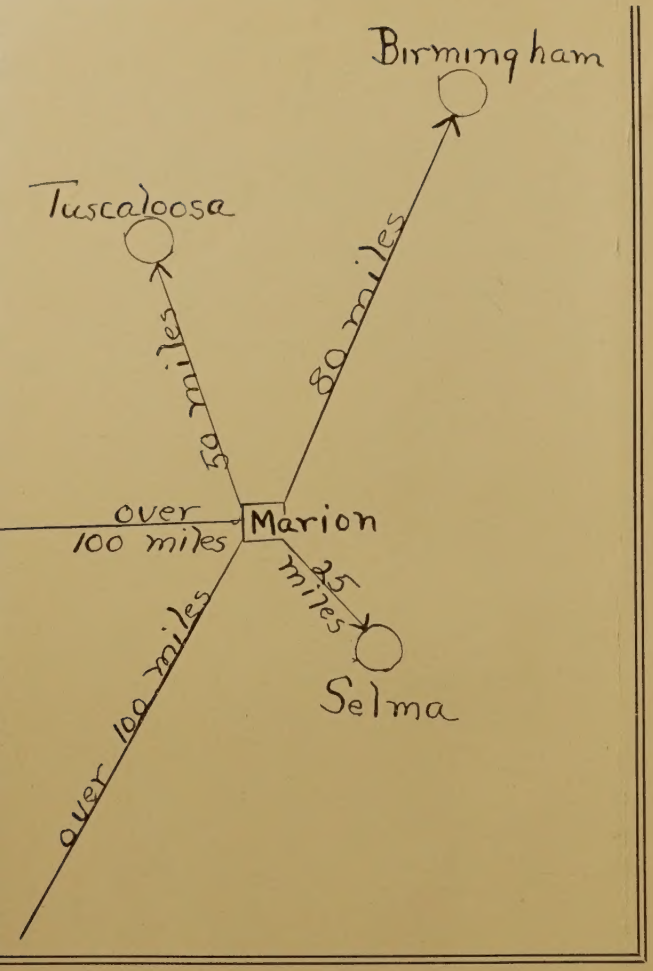
THE MISSIONARY HERALD

AT HOME AND ABROAD

Pacific School of Religion Berkeley, Calif.

FEBRUARY 1937



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Where "*Stars Fell on Alabama*" ?

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Your only chance for hospitalization would be a room labeled "Colored" in the white hospital at Selma, 25 miles away. After that your chances would be 50, 80 or over 100 miles away.

This is why Lincoln Normal School employed a registered public health nurse a year ago.

This work has grown to a clinic with a visiting Negro doctor from Selma.

•

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Foreword

The February issue majors in the work of the American Missionary Association, concerning which Secretary Brownlee contributes the leading article, and Dr. Blanchard, pastor of the Euclid Avenue Church of Cleveland, his recollections. The magazine cover and the picture spread illustrate it; the schools of the Association each give a brief report, and its hospital in New Orleans a longer account of service. Miss Torrey, teacher in Trinity School, Athens, Alabama, vividly pictures the dilemma of the tenant farmers in that state; while the article on interracial coöperation shows that *something* is being done about the situation in the South; and Mrs. Jewett, who is on the administrative committee of the Association and is also a director of the Home Board, visits the schools of the Association and describes what she sees.

The Christmas Fund reports; also the Church Building Society, and the Foreign Missions Conference; while Dr. Dana, Director of Research and Service of the Interseminary Commission for the Training of Rural Ministers, continues his series on the new Home Missions. Dr. Kopf is pastor of the Mt. Vernon Church in Boston of which D. L. Moody was a member. Dr. Matthew White was formerly a missionary in the Philippines under the American Board, the first missionary of the Christian Church to receive such appointment. Dr. Wilson is Dean of the College of Natural Sciences of Yenching University, Peiping, China. Mr. Imaizumi is a son of a Kumiai pastor in Japan and teacher in the Glory Kindergarten Training School in Kobe.

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The American Board,
HARVEY L. MEEKEN, *Agent*
14 Beacon St., Boston
Subscription price $1.25 a year for single subscriptions; for clubs of five $1.00 a year for each member.
Canadian and Foreign Subscriptions $1.61 per year or in clubs $1.36.

Entered as Second Class Matter March 1879
at the Post Office, Boston, Massachusetts, under the Act of March 3, 1879.
Published monthly at 14 Beacon Street, Boston, Mass.

The Missionary Herald

At Home and Abroad

Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

Vol. CXXXIII **FEBRUARY, 1937** **No. 2**

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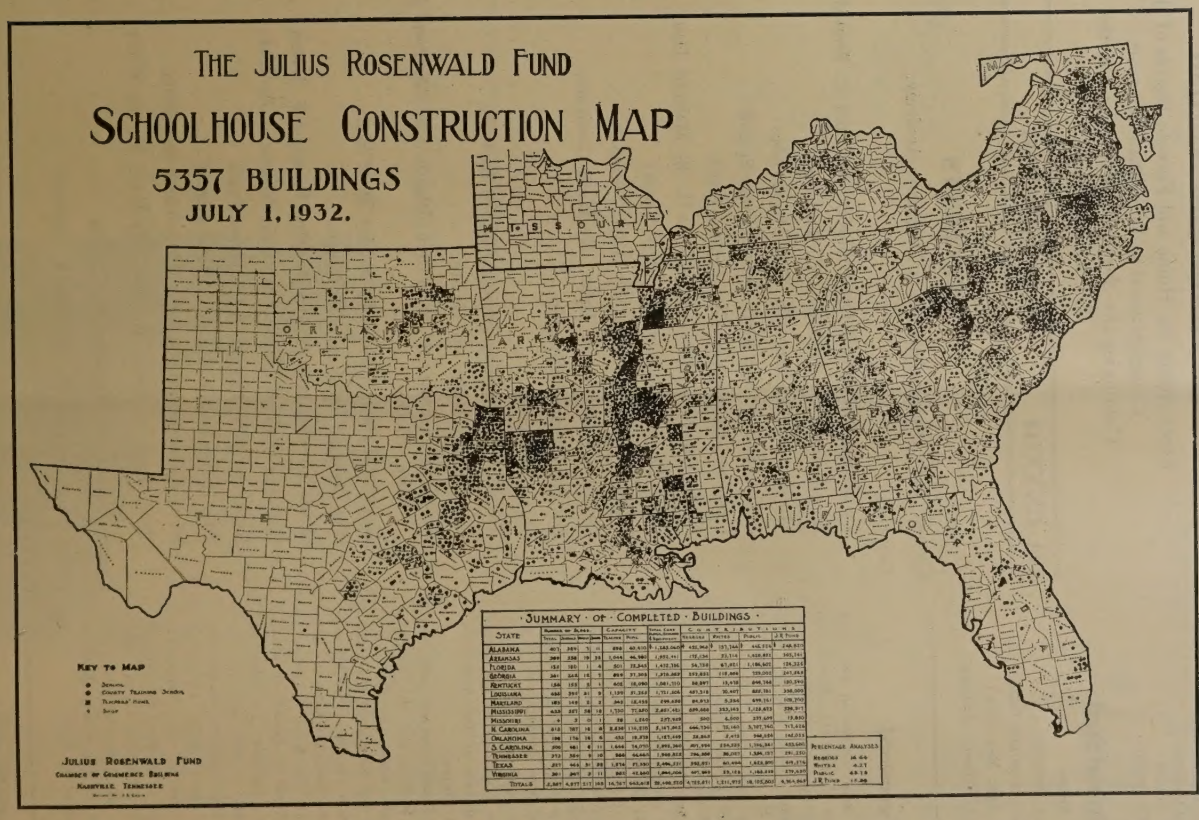


SUMMARY OF COMPLETED BUILDINGS

STATE	NUMBER OF BLDGS.				CAPACITY		TOTAL COST	COUNTIES			
	TOTAL	SCHOOLS	SHOPS	HOMES	TEACHERS	PUPILS		NEGROES	WHITES	PUBLIC	J.R. FUND
ALABAMA	407	389	5	13	896	40,470	$ 1,383,040	$ 432,964	$ 157,340	445,939	$ 248,870
ARKANSAS	399	358	19	22	1,044	46,980	1,870,741	781,236	83,114	1,430,881	345,741
FLORIDA	159	130	1	4	501	22,545	1,432,336	54,720	67,251	1,186,607	124,222
GEORGIA	361	344	14	3	894	37,230	1,972,889	592,833	118,884	1,135,050	243,854
KENTUCKY	186	183	2	1	402	18,090	1,061,150	84,897	15,438	848,144	180,590
LOUISIANA	486	399	21	3	1,190	51,250	1,751,606	691,316	30,497	882,181	348,000
MARYLAND	180	145	2	2	342	18,450	598,688	89,810	2,300	499,151	108,350
MISSISSIPPI	455	397	28	13	1,130	71,890	2,697,451	689,666	253,443	1,228,693	298,911
MISSOURI	4	3	0	1	28	1,050	237,500	200	4,000	233,694	13,840
N. CAROLINA	813	787	14	8	2,838	116,838	5,167,843	686,760	72,160	3,787,760	717,436
OKLAHOMA	198	176	18	4	450	19,838	1,187,449	58,868	2,412	946,084	142,033
S. CAROLINA	206	181	4	11	1,446	54,210	2,893,360	801,934	234,025	1,194,361	433,680
TENNESSEE	272	264	5	13	984	46,464	1,868,830	796,088	38,210	1,304,191	281,350
TEXAS	251	144	31	28	1,816	71,590	2,496,231	248,851	60,494	1,823,891	419,176
VIRGINIA	301	297	2	11	860	43,660	1,844,000	547,800	33,134	1,148,548	270,450
TOTALS	5,357	4,877	217	163	16,767	663,630	$ 30,618,700	$ 6,705,871	$ 1,311,970	$ 18,102,000	$ 4,164,060

PERCENTAGE ANALYSIS

NEGROES	18.06
WHITES	6.27
PUBLIC	69.18
J.R. FUND	17.06

Equalizing Educational Opportunities

By Fred L. Brownlee

OFF the coast of Cuba in 1839 forty-one dark-skin men and three dark-skin women who had been brought in chains from the Mendi (west) coast of Africa mutinied. They took possession of the sixty-ton schooner [The *Amistad*] and ordered it steered east.

Each night the captain steered north, until after two months of zig-zagging they landed one Sunday morning in August at Montauk Point, Long Island.

MUTINY AND THE SUPREME COURT

The officers of a coast survey brig spied the strange vessel, investigated its cargo, imprisoned the Negroes and set free the schooner's bound officers. The slaves were taken across the Sound to New London and later were imprisoned in New Haven, charged with the crimes of murder and piracy.

Professor Gibbs of Yale Divinity School finally found some African sailor boys in New York harbor who recognized the words he had learned from the prisoners. They accompanied him to New Haven and got from the captives their story. They had come from the Mendi country, North Liberia.

The Rev. Simeon S. Jocelyn, later a secretary of the American Missionary Association, Rev. Joshua Leavitt, and Lewis Tappan volunteered to act as a committee on behalf of the prisoners, to receive funds for their defense and to provide things needful for their comfort.

The following month the case went to court. Judge Thompson ruled that "while slavery is not tolerated in Connecticut, it does not follow that the right of these Spanish claimants cannot be investigated here in the proper court of the United States."

An appeal was made to the District Court. A trial which lasted a week resulted in the decision "that the prisoners were free-born and only kidnapped into slavery, were free by the law of Spain itself, and that they should be delivered to the President of the United States to be by him transported back to Africa."

Their claimants, however, had one more chance—the Supreme Court at Washington. John Quincy Adams was added to the counsel, who with Roger S. Baldwin, carried the case of the Negroes through the Supreme Court. In March, 1841 they were declared "free to be dismissed from the custody of the court and go without delay."

Their friends did not stop here. They would not be satisfied until full justice had been done and the liberated men and women returned safely to their native land. Two Christian missionaries were sent with them as teachers and preachers of the Gospel of Love and Good Will.

The remaining funds of the volunteer committee were applied to establishing what was called the "Mendi Mission." The funds were furnished largely by Arthur Tappan, a New York business man and fervent evangelical layman of the Finney revival school.

This volunteer committee continued to function for several years in affiliation with like-minded groups. Early in 1846—ninety years ago—there was a call for a convention to be held in Albany, of those interested in "the propagation of a pure and free Christianity . . . from which the sins of caste, polygamy, slave holding, and the like shall be excluded."

The result of that convention was the incorporation of The American Missionary Association with membership open to individuals and church bodies of all faiths and denominations.

GENERAL ARMSTRONG TURNS EDUCATOR

From Fortress Monroe in September 1861 the Rev. L. C. Lockwood, a representative of The American Missionary Association, wrote to the secretary in New York, "There are 1800 contrabands here. Yesterday I opened a Sabbath School in ex-President Tyler's house. . . . Parents and children are delighted with the idea of learning to read."

Here Mrs. Mary Peake, almost white, began the first day-school for the freedman. "Mrs.

Peake had made the most of her chance for an education in the District of Columbia before the schools there were closed to her race, and in slavery times, and at great personal risk, had taught, not only her husband, but scores of Negroes who had come to her cabin by night to learn to read."

Later, Mr. Lockwood secured from the Government a cottage for a school with a family room above. Early in 1862 Mrs. Peake became fatally ill. She sent her love to the officers of The American Missionary Association and added that she was "assured that the cause would triumph; that the Association was sowing seed which would spring up and become a great tree for the shelter of a down-trodden people."

In March 1866, Brigadier-General Samuel Chapman Armstrong arrived at Hampton, Virginia, as superintendent of the Freedman's Bureau for ten counties in that section. He observed the Association's work in little schools like that taught by Mrs. Peake.

He suggested that Hampton be made the center of an expanding educational program. For this purpose he recommended the purchase of an estate of one hundred and fifty-nine acres facing Hampton River, called "Little Scotland."

Favorable action was taken, the estate was purchased. It was decided "to found an institution which would combine a practical schoolroom education with the mental and moral uplift of industrial training and self-help."

"Hampton bore the stamp of Armstrong's personal genius. He was wholesomely disgusted with the veneering process which conventional missions had frequently employed upon undeveloped peoples.

"His sincerity and sense of instant need united to demand that Negro education should rest on solid foundations; yet he never urged the Hampton policy as exclusively right, nor doubted that the higher institutions were also necessary. It was a matter of emphasis. He was not devising a panacea; the Hampton way was simply his way.

"The personal and ideal incentives which he put into manual work were the secret of its chief virtues. Industrial education has never been in other hands what it was in his. No other has been able to mix its elements with such consummate art, or so to inform them with the Christian spirit. His instrument has mastered lesser men. He alone could bend his own bow." (P. 269 *Christian Reconstruction in the South* —H. Paul Douglass.)

In recent years, W. E. B. DuBois, the ardent protagonist of so-called higher or liberal education for Negroes as over against the industrial education for them as advocated and practiced by Armstrong and Booker Washington, has come to see that the fundamental fallacy is not to be found in the one system of education as over against the other, but rather in the educational procedure itself, regardless of whether the student labors to translate Cicero's Orations or to make a suit of clothes.

Both may be the means of education. Neither is the only educational way. It depends on what the student is after at the time which is the requisite means to get him there.

A MINER BECOMES A SCHOOLMASTER

A brown boy in a coal mine in Virginia overheard two miners talking about a school for Negroes. In the darkness of the mine he crawled closer and heard that opportunities were provided in that school for worthy students who might work out their board, room and tuition. The place was Hampton Institute.

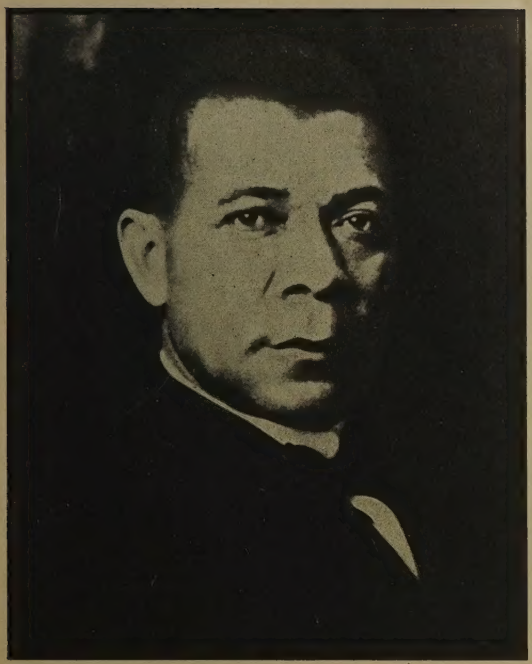
"Finally," that boy wrote of himself, "the great day came, and I started for Hampton. I had only a small, cheap satchel that contained what few articles of clothing I could get. . . .

At that time there were no through trains connecting that part of West Virginia with Eastern Virginia. Trains ran only a portion of the way, and the remainder of the distance was travelled by stage-coaches. The distance from Malden to Hampton was five hundred miles.

"I had not been away from home many hours when it began to grow painfully evident that I did not have enough money to pay my fare to Hampton.

"I had been travelling over the mountain most of the afternoon in an old-fashioned stage-coach when, late in the evening, the coach stopped for the night at a common, unpainted house called a hotel. All the passengers except myself were whites.

"In my ignorance I supposed that the little



Booker Washington

hotel existed for the purpose of accommodating the passengers who travelled on the stage-coach. The difference that the color of one's skin would make I had not thought anything about.

"After all the other passengers had been shown rooms and were getting ready for supper, I shyly presented myself before the man at the desk. . . . Without asking as to whether I had any money, the man at the desk firmly refused to even consider the matter of providing me with food or lodging.

"In some way I managed to keep warm by walking about, and got through the night.

"By walking, begging rides both in wagons and cars, in some way, after a number of days, I reached Richmond, eighty-two miles from Hampton! . . . I reached there tired, hungry, dirty and completely out of money. . . . I walked the streets until after midnight.

"When I reached extreme physical exhaustion I came upon a portion of the street where the board sidewalk was considerably elevated. I crept under this sidewalk and slept there for the rest of the night with my satchel of clothing for a pillow."

Then follows the story of working at unloading a ship until sufficient money was saved to pay his final fare to Hampton.

One night in the chapel of Hampton Institute, fifty-five years ago, General Armstrong said that he had received a letter from a gentleman in Alabama asking him to recommend someone to take charge of what was to be a normal school for the colored people in the little town of Tuskegee.

The gentleman who had written seemed to feel that no colored person was prepared for the position and that General Armstrong would suggest a white man. But the next day Armstrong sent for Booker Washington and said he would recommend him for the position. Word was sent to the gentleman of Tuskegee. Several days passed in silence and then came a telegram, "Booker T. Washington will suit us. Send him at once."

On his arrival the new schoolmaster began to look about. There was a dilapidated shanty near the Methodist church which could be had for a schoolroom and the church could be used for assemblies. The roof leaked, but when it rained a thoughtful pupil would hold an umbrella over his teacher's head.

A little later, about a mile from town, an abandoned farm with a "mansion" house was offered for sale. It seemed just the location and could be had for five hundred dollars. The owner agreed to give occupancy if two hundred and fifty dollars were paid down.

On his own note Mr. Washington received that sum from the treasurer of Hampton. A stable was prepared and used for a recitation room. Another class-room was needed and a hen-house was cleaned out and fixed up.

Perhaps the greatest service Tuskegee has rendered and continues to render is that of a liaison between the two races, particularly in the South. The brown boy into whose soul the innkeeper had burned the fact that the color of a man's skin may get him in or keep him out of a hotel grew to manhood fully conscious of the maddening injustice of Jim Crowism.

He also recognized that only a practical strategist could bridge the gap between the two races and lead gradually to the opening of ever-widening doors of opportunity to the people of his race. He determined to endure with grace

what he could not change for himself but might change for those who would come after him.

WASHINGTON MEETS ROSENWALD

In the course of time Booker T. Washington found his way to the office of a quiet, unassuming man named Julius Rosenwald who later became one of his most interested trustees. He delighted to visit the Institute.

One day he asked Mr. Washington how he might best serve the Negro. A lesser man might have replied, "By endowing Tuskegee Institute."

The answer was, "By helping my people get free public schools for their children, particularly rural schools." He did not ask that Mr. Rosenwald give these schools outright.

A sum of money was put at Mr. Washington's disposal to experiment in securing these schools on a coöperative basis—the Negroes giving something, the white people doing the same; the school boards assuming a large share and agreeing to operate the schools; the buildings to be modern and well lighted and with ample playgrounds.

In 1917 the Julius Rosenwald Fund was established "for the well-being of mankind." It is a philanthropic corporation whose principal fields of interest are (1) promotion of Negro schools and Negro welfare generally, (2) encouragement of pay clinics and other forms of organized medical services for the man of moderate means, (3) projects in general education and child study and in the social sciences and public administration.

"Since its incorporation the Fund has cooperated in building 5,357 Negro schools in 883 counties of 15 southern states at a cost of $28,408,520, the Negroes contributing $4,725,871 (16.64%), white friends $1,211,975 (4.27%), the public school authorities $18,105,805 (63.73%) and the Julius Rosenwald Fund $4,364,869 (15.36%). This cost of buildings is equivalent to the total value of all Negro public schools in these states in 1920.

"The normal pupil capacity of these buildings is 663,615, which is ample to house comfortably more than two-fifths of the rural Negro children enrolled in school in recent years, or one-third of the Negro children between the ages of 5 and 20 years enrolled in both rural and urban schools, private and public, in these 15 states."

Julius Rosenwald

"The Fund also has given one-third of the sum needed to establish 1330 school libraries, 1002 for primary schools and 328 for high schools. For 159 schools in 128 counties assistance was given toward the purchase of 270 busses which transport 10,000 Negro children to school, totalling 8,000 miles daily.

"At present the Fund is concentrating chiefly on experiments in rural education with the hope of benefiting all of these schools internally, on various public health services, and in a few outstanding colleges for Negroes, chief of which are Howard University, Fisk University, Atlanta University and Dillard University.

"It is an interesting coincidence that the American Missionary Association played a vital part in the beginnings of Howard University and still holds some funds in trust for it, that Fisk and Atlanta Universities were founded by the Association, and still function on sites and in some buildings secured by the Association, and that the Association founded and sustained for sixty years Straight College which has been

merged in Dillard University toward the creation of which the Association pledged a substantial sum, in whose current expenses it continues to share and in whose official life representatives of the Association are an integral part."

WILL UNCLE SAM DO IT?

This does not mean that the millennium has come. The 3,000,000 children of southern Negroes still have only one-fifteenth the chance of the average American child for an education.

In Mississippi $45.34 is spent annually on the education of the average white child, and $5.45 on the Negro child. Similar discriminations appear in the salaries of the white teachers versus the Negro teachers, the Negro teacher's salary, on the average, being forty-seven per cent of the white teacher's salary. In rural sections the average spent per child of the amount allotted for teachers' salaries was $28 per white child and $4 per Negro child.

This ratio seems to have remained very much the same, for Booker Washington once remarked, "It is too great a compliment to the Negro to suppose he can learn seven times as easily as his white neighbor."

Buildings and equipment tell the same story. The investment in school properties for fifteen southern states is $123 per pupil as compared with $242 per pupil for the United States. The value of school plant with equipment is $157 per white child for the South and $37 per Negro child.

It would take $240,000,000 to bring the per pupil investment in Negro schools up to that of the white schools. But it also would take $1,000,000,000 additional to bring the expenditures in the southern states up to the average for the nation. (Figures taken from *School Money in Black and White* published by the Rosenwald Fund.)

Out of this complex, bewildering, and disheartening picture two obvious facts emerge. First, the ever present discrimination against the Negro because he is a Negro.

Second, the fact that the South is not able to finance a single system of education at the average cost for the nation, to say nothing about a dual system—and this in spite of the fact that the southern states on the average assign a larger share of taxes to education than does the nation as a whole. The average state spends 40.2 per cent of all state and local taxes for schools, whereas the average for fourteen southern states is 41.3 per cent.

The solution of this problem lies in a federal fund guaranteeing equal opportunities for all children in the nation, rural and urban, white and Negro. Some look askance at this for fear that federally subsidized education may mean federally directed and controlled education.

This fear is justified only to the degree that our democracy may be in jeopardy. Democracy means a free and equal chance for the education of every child in the nation. Democracy means also a system of education conducted in accordance with free and democratic principles.

This should not mean a static form of education with regimented procedure destined to produce one hundred per cent loyalty to preconceived and militaristically supported ideas and standards. On the contrary, it should produce generations of young people who thoroughly understand the development of American institutions while at the same time they become both prepared and disposed to criticize them constructively and improve them progressively.

Some in the South fear federally subsidized education on the basis that it may force the issue of mixed schools. Here, as always, the race question forces itself to the front. The danger, however, is not nearly so imminent as might be suspected.

The federal government has been, and continues to be, exceedingly cautious in forcing unpopular customs and procedures on the South. The chances are that the government would be more likely to put pressure on justice in the distribution of money rather than on mixed schools.

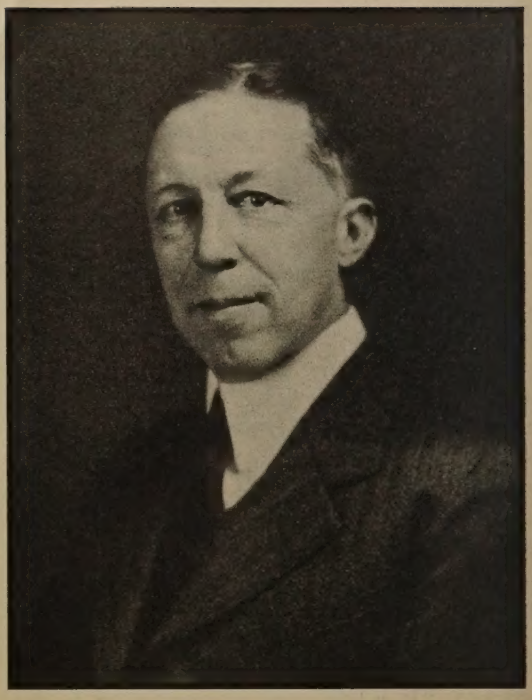
The movement toward justice to the Negro in so far as opportunities are concerned in a dual society has grown considerably in every southern state during the past twenty years. So true is this that fair-minded people are seeking rather than opposing federal aid in the solution of their local problems.

Evidences of this are seen in the efforts to be fair in the distribution of federal relief, and in

[*Continued on page 50*]

Recollections

By Ferdinand Q. Blanchard



It was in the autumn of 1908 that, as a very young pastor, I received the surprising notification that I had been elected a member of the Executive Committee of the American Missionary Association.

The group of men faced with trepidation of soul at the first meeting after my election were for the most part men of distinction in our denominational affairs and the world beyond.

Charles Hull, perhaps the most prominent lay leader in the Church of the Pilgrims, was Chairman. Also from Brooklyn was John R. Rogers, well known on account of his father's great service in anti-slavery days at Berea and his own active part in Berea and Oberlin affairs.

Benjamin Blair from Montclair was a lawyer of high standing, and layman of commanding influence in our Congregational fellowship was Dr. Lucian C. Warner.

Among the ministers, Dr. McLane, after a long pastorate in New Haven, was ready to take over the guidance of the first steps in the apportionment plan. Dr. Fitch was the denominational leader in Western New York. A brilliant pulpit figure of vigorous personality and international reputation was Dr. Moxom of Springfield; while Dr. William Hayes Ward, Editor of the *Independent* and a scholar of amazing erudition, united with his vast knowledge of ancient civilizations the keenest interest in that of his own day.

In the administration group were: Dr. Ryder, gracious in manner, eloquent in speech, the persuasive champion of the cause before the churches; Mr. Hubbard, whose love for the Association was matched only by his industry as a treasurer; Dr. Cooper, who had left the pastorate of a great church in Connecticut to succeed Dr. Beard in the Missions Department; the saintly Miss Emerson in charge of women's work; Dr. Paul Douglas, recently called as Dr. Cooper's associate; and Dr. Beard, a young man of eighty, retired from the secretaryship but editing the magazine.

NOT A CONGREGATIONAL BODY

The Association was then a completely independent organization made up of delegates from supporting churches meeting annually. Its approach to its constituency was immediate, direct, uninvolved with any machinery of the Denomination.

Every member of the Executive Committee gave one day a month to the business of administration. Free of all entangling alliances to do the one job in hand, it was in actuality a fellowship of kindred minds and hearts. So I found it and entered into its spirit just before the hour of great change struck.

The National Council of 1910 rang with the debate over the proposition to integrate the missionary societies with the Council, and the deed was done so far as the Council could go at Kansas City in 1913. It then remained for the societies to act.

The A.M.A. was in a technical sense not a Congregational body: any church sending a dollar to its treasury could be represented by two delegates at its annual meeting. Its largest gift

had been received from a Presbyterian, Daniel Hand.

The yet greater gift from Charles Hull was made because the giver believed the Association to be free of church control. He desired to give to education, not to or even through the churches.

But the Association had been organized by Congregationalists, and relatively few churches of other denominations did contribute to its support. When, then, it held its epoch-making annual meeting at Providence in 1914, it adopted the Council's proposal to make the Council delegates its voting constituency. There were added a few corporate members, but even if they were of one mind on any issue, they could not carry it contrary to the will of the Council delegates.

Looking back, one may well question whether this step was of any advantage to the work the A. M. A. was set to do. Whereas it had in 1913 received fourteen per cent of the total contributed to missions, it now can expect about three per cent, and it is as certain as anything can be that the great gifts of Daniel Hand and Charles Hull would never have been made had the A. M. A. been then what it became in 1913.

On the other hand, it may be fairly argued that the churches, being in the state of mind they were, would not have been content to let their missionary agencies persevere in their original independent efficiency: it is possible that they would have been estranged and would have refused to give even the three per cent had the Association refused in 1914 to surrender its independence to the Council.

I do not know. No one knows. Whether actually unavoidable or not, the step was fateful. An ecclesiastical pattern, conceived, not in any concrete study of the work, but upon a theory of church management, prevailed. But this I can say: at no point have those placed on the executive boards failed in loyalty to the expressed will of the electing body. The plan has been carried out in all its essential details.

ON THE FIELDS OF SERVICE

Even more significant changes were taking place on the various fields of service. The Association founded its work upon a broad basis of primary schools and placed a strong emphasis upon industrial education.

We had no colleges of the first grade. A student leaving Talladega or Fisk found himself just about able to enter a junior class in a Northern College. We still felt the surge of a great missionary impulse rather than the pursuit of an educational ideal, at the time I entered the fellowship.

I wish to return to this in just a moment, but let me first hastily recall the conditions then and the changes since in the other spheres of activity for which the A. M. A. was responsible.

First of all we had a considerable work among the Indians. Today only the Fort Berthold Mission may be said to remain, together with a greatly modified Santee.

We had numerous schools and churches in the Southern mountains. Pleasant Hill is the sole survivor among the schools. The churches were transferred to the Home Missionary Society.

We conducted a vigorous work for the Yellow Race on the Western coast. This is now carried on by the state conferences of the Pacific states.

In Alaska was a picturesque mission, interesting to portray in missionary literature and addresses. It was wisely combined with the larger work of the Presbyterians in that region.

Then there were the Negro churches, subsidized by the Association. In one of the most significant meetings which I ever attended during my entire twenty-eight years with the American Missionary Association—the meeting held at Mount Holyoke College last June—the final steps were taken which transferred these churches to the Congregational Home Missionary Society.

The significance of the action, taken with the complete acquiescence and desire of the Negro leaders themselves, lies in the fact that they found themselves ready and with the courage to step out on equal terms with the others in the brotherhood of churches, feeling that changing conditions justified their confidence.

Only in Puerto Rico remains a substantially unchanged, though since the century opened, a greatly enlarged work.

THE MAIN TASK OF THE ASSOCIATION

It is evident that this has increasingly been the educational work for Negroes. Today we find the primary schools almost all gone. The South is taking over full public school responsibility, and although many of the schools for Negroes are not as good as those for the white children, the number now existing marks a tremendous advance in twenty years.

I must dismiss the matter of industrial education with the brief statement that it has seemed best to leave to schools more specifically devoted to this work than ours the task of providing its opportunities.

Influenced by these changes in the Southern environment, and by the restriction of funds from the Northern churches, the process of concentration on a relatively few educational institutions has steadily progressed. The Association today maintains and hopes to be able to continue for a long while to come a few schools of high school grade which furnish to some Negro boys and girls their only chance for an education; which give to a selected few the type of training which no public school affords; and which represent an emphasis on character to which the public school is not committed in any such unqualified way.

Efforts and funds have been peculiarly concentrated on college training, because there has been an obligation to see through to a logical finish the work envisioned in the schools which taught the a b c's; and because obviously in the South today it is the college which requires the largest private support.

It may seem a long distance from the widespread missionary effort of only three decades ago to the more definitely concentrated program in which Talladega, Tougaloo, LeMoyne, Dillard, and Tillotson hold central place, but the program is an inevitable development, the triumph of the philosophy of race education.

Therefore, I am oppressed with no feeling, as my official connection with the administration of the A.M.A. work ends, that changes in organization of which I could not approve have wrecked work in which I deeply believed.

The process of amalgamating the enterprise with other home missionary projects hastened by the necessities of the Northern churches, has been far less serious in its results than it would have been if a concentration of its efforts in a more clearly defined field than that on which it operated yesterday had not taken place.

The sacrifice of A.M.A. income demanded by the amalgamation may be in the course of years compensated for to some degree by the enlarging and ever more efficient individual appeals of the colleges which are the crown of the ninety years of work of the Association.

The task is far from complete. The cause of which the Association has been the outstanding champion will continue to summon brave hearts as long as race prejudice still afflicts the relation between the white and Negro races in America.

The achievement has been vast. To recall it today is to have high hope and courage. It has been a rich and wonderful fellowship in which to have shared and to look back and feel that one has had part in some little measure in the great achievement is to have deep gratitude for the privilege thus enjoyed.

Equalizing Educational Opportunities [*Continued from page 47*]

the growing sentiment in favor of a federal anti-lynching law; it should be true as to federally equalized educational support.

Given time this process will lead to various and sundry forms of inter-racial coöperation and commingling. It is one way out and through the race problem. It is a long way. Is it a sure way? Who knows?

Again those who would hasten the day of God's Kingdom are asked to be patient. Already one marvels at the infinite capacity for patience shown by the American Negro. Yet the way of revolution is the way of destruction. Perhaps we can accelerate the processes of social evolution. At least we can do our best at it.

Moody and Missions

By Carl Heath Kopf

THE general impression is that D. L. Moody cared very little about foreign missions and did less. That idea is about as true as the rumor that he cared very little about social action. The point is that Moody didn't fuss about names; the rose was as sweet.

I have before me as I write an invitation from the British Isles containing 2500 names of men like Henry Drummond, George Adam Smith, pleading with Moody to come to Britain, "and help us."

He went, he preached, he changed lives, he awakened dead churches and ministers. On the way back his ship, the *Spree,* tossed in the sea for seven days, helpless to move under its own power after striking a rock.

Now what is foreign missionary work if it is not getting up out of a comfortable place and going to another country to preach the Good News? Perhaps Moody talked very little about foreign missions. The fact remains he was himself a foreign missionary.

He led a campaign for funds for a shelter for dock workers in Liverpool. He preached temperance day in and day out. Now what is social action if that is not it? I know a great many people who talk more about missions and social action than Moody did. But they do a lot less.

The Student Volunteer Movement had its origin at Mount Hermon, the School for Boys which Moody founded in 1881. Indirectly, then, God's layman is responsible for the group which has been the source of our modern Saint Pauls.

It is true that Moody never endorsed the idea of pledging one's self to go to the mission field, come what may. He preferred that men and women should keep the channels of possibility open to God's guidance. I think Moody was right.

The 100th birthday of D. L. Moody will be hailed across America on February 5, 1937. He joined Mount Vernon Church of Boston on May 3, 1856. This church will be the scene of the Centenary Week in Boston, starting January 31, at which Dr. John McDowell, Miss Mary Woolley, Dr. Boynton Merrill and others will speak.

A girl went to a Student Volunteer Convention in Princeton in 1921 as a delegate from Wilson College. She was sure she wanted to go to India as a missionary. Something changed her mind and she is now living with me at 490 Beacon Street, Boston. I am glad her decision could be changed. I think Moody was right.

It is a fair venture that more young men and women have become missionaries after graduating from Mount Hermon or Northfield than from any other preparatory schools in America. And let us not forget that the Student Volunteer Movement for Foreign Missions was the direct outgrowth of Moody's first student conference in 1886.

D. L. Moody viewed the so-called faith missions with misgiving. Once his friend, Dr. A. T. Pierson, sought to establish an independent mission board by raising funds on the spot at a Northfield conference. Moody called a halt, named the leaders of the established agencies, Robert E. Speer, James L. Barton, and said, "We want to uphold their hands and not embarrass them."

A missionary from Africa was once telling his thrilling story at the Conference and as he finished the assembly broke out into applause. Moody jumped to his feet.

"If you want to cheer this man you can do it better by supporting a lot of those men on thirty dollars a year. I am going to support one. Mr. Sankey will take one. Messrs. A., B., and C. are going to take one each." In a short time one hundred pledges were recorded.

Moody did not believe in foreign missions? Then let us have more of his unbelief, at thirty dollars per year each.

Chesterton says that a saint is one who exaggerates what the world neglects, and needs. That is the definition of a missionary at his best, too. He gives a sleeping church a punch in the ribs. That is what it needs.

He teaches the dirty how to be clean, the drunken how to be sober, the sick how to be well, the haters how to be lovers, the lost how to be saved. I give you then, Saint Dwight, the missionary.

In The Heart of

Left: Marion's public school for Negroes. Government funds will erect new and adequate building

Marion, Alabama, is a place of 2000 people 100 miles southeast of Birmingham. Sixty per cent of the people in the town are colored, and seventy per cent in the surrounding country

Here The American Missionary Association founded Lincoln Normal School in 1867. Twice closed and once destroyed by fire, the real development of the institution did not begin until the appointment of Miss Mary E. Phillips in 1893

Above: Across the street from Lincoln Normal they have nothing to do, and are doing it

Left: This boy received the rare gift of a nickel for posing. He fingered his wealth for some time, real money being scarce among the colored boys of Marion

The Black Belt

Right: Woolworth Hall, named in honor of the mother of William Gage Woolworth who is a missionary of the American Board in Turkey

Above: Miss Nannie Erby, R.N. is Director of Health at Lincoln Normal School. She serves the community as well as the school

Miss Phillips' administration of 34 years witnessed the development of a beautiful campus, the erection of seven buildings and the acquisition of a farm of forty acres. In 1927 she was succeeded by Miss Esther Nichol

The present director of the school is Miss Ruth Morton, who is undertaking to develop a student centered and community centered curriculum whose foundation stone will be adequate training in health

Right: The farmhouse at Lincoln Normal. The school owns forty acres of farm land

Interracial Coöperation Grows in the South

SINCE May 1935 Will W. Alexander, executive secretary of the Commission on Interracial Coöperation of Atlanta, has been on leave of absence to serve as assistant to Rexford G. Tugwell, administrator of the Resettlement Administration.

Upon Mr. Tugwell's resignation in November 1936, Mr. Alexander was appointed acting administrator. Although most of his time is occupied with duties in Washington, he spends portions of each month in Atlanta and continues to direct the work of the Commission.

Mr. Alexander's primary purpose in going to Washington was to work for a permanent national policy for the reduction of farm tenancy. Legislation to this end was considered favorably by the last Congress, but did not reach passage. It now appears, however, that the necessary legislation will be enacted by the next Congress.

Meantime, the Resettlement Administration has this year started a thousand tenant farmers into farm ownership in the Southern states. The beneficiaries have been selected in proportion to the population of the two racial groups, thereby setting a precedent for the equitable distribution of further funds that may be made available for this program.

TO PREVENT LYNCHING

The Association of Southern Women for the Prevention of Lynching, organized in 1930 by Mrs. Jessie Daniel Ames of the Commission's staff and financed by the Commission, continues to be the most active Southern agency operating to end mob violence.

The Association now has committed to its program more than 32,000 white women, each of whom has signed a statement repudiating lynching for any cause whatever and pledging herself to do everything in her power for its eradication. Similar pledges have been secured from 416 officers of the law—sheriffs, police chiefs, and others.

The Association seeks to avert mob violence whenever a threatening situation arises; it also investigates every lynching in the South in which the alleged cause involves a white woman and gives the facts to the public.

Two excellent anti-lynching plays have been acquired and published by the Association. These plays, exhibiting vividly the horror and the futility of mob violence, meet a real need. The Association has just published also a new series of anti-lynching flyers, in editions totaling 65,000. These are being distributed to the women through the officers of the sixty-two state and national organizations which have endorsed the program of the Association.

In the interest of the anti-lynching campaign, Mrs. Ames has visited sixteen women's colleges and spoken to five thousand students. Eight anti-lynching institutes have been held in Florida, Georgia, Mississippi, and Texas.

There is still the possibility that the lynching record this year may reach a new low mark. The number of lynchings reported to date (November 22, 1936) is six, involving only the three states of Arkansas, Florida and Georgia. The lowest previous record was eight for the year 1932. The average for fifty-four years beginning with 1882 was eighty-three a year.

In the interest of a fair adjudication of the famous Scottsboro case, the Commission has assisted in the organization of the Alabama Scottsboro Committee, headed by Dr. Henry M. Edmonds of Birmingham. This committee, which has a membership of fifty prominent Alabama citizens, is seeking opportunity to help toward a wise solution of this unfortunate case.

PROMOTES FAIR-MINDED ATTITUDES IN SCHOOLS

The educational department of the Commission has continued its contacts with a large number of Southern colleges and public schools, seeking to promote the integration into their curricula of such factual matter as will form the basis of fair-minded attitudes and opinions on interracial subjects. [*Continued on page 56*]

An Air Conditioned Retrospect

Part II.

A New Home Missions*

By Malcolm Dana

STILL another retrospect is induced by a look out of my car window! I notice the scores of little villages that flash by, with only a few of them regular stops, or places to replenish the ice used for aircooling purposes. These little centers have an interesting story and their origin and development may also suggest a few more conclusions to add to those which are forming in the back of my head.

As I contemplate these western villages, I find myself wishing that even an unplanned order and a "mushroom growth" might somehow have secured for them beauty and attractiveness instead of a characteristic drab ugliness. For people of beauty and character do live in these places although I sometimes wonder how and why.

As a matter of fact, these little villages grew up like everything else in a new country; they "just happened." I have watched them multiply in number according to increased density of populations, number of farms, and crop values.

And right here, I become conscious of a significant difference between villages in the United States and those of other countries, a difference fraught with serious psychological and sociological consequences. The greater part of the world's agriculturalists live in its two million villages; and village life, with small farm holdings, still persists on the continent.

But the American farmer and villager have never lived together, and villages in the United States have always been business and trade centers and not agricultural. As a consequence, America herself possesses no history and tradition of coöperation.

It is only where people have lived, worked, worshipped and played together for generations that coöperation becomes both spontaneous and natural. Coöperation and "coöperatives" have to be "promoted" in America, with economic advantage the most convincing argument in their favor rather than moral and spiritual obligation and privilege.

This general situation is further complicated! American villages have always competed with each other and they have too often given the farmer scant consideration. Peasants in France or Germany are members of a real community which includes both villager and farmer.

Villages in the United States "incorporate" in order to acquire powers to levy taxes and vote bonds, thus obtaining for themselves privileges enjoyed by urban centers. The farmer is left outside, as "a man without a legal community."

Nor is this all! Villager and townsman too often exploit the farmer and he knows it. Storekeeper and tradesman realize that "the farmer is the goose that lays the golden egg," and their problem is to try and please him so as to get his trade.

The farmer feels that he pays so much by his trade, which largely creates the institutions and privileges of the center, that he should receive more consideration, but the townsman, on the other hand, thinks that the farmer pays so little directly that his rights are not compelling.

The self-sufficiency of the village further frustrates building the farmer himself together with his mind, capacities and wishes, into the social fabric and he is not given his rightful share in the control of certain affairs which he enjoys as a spectator, or of institutions which he uses. Thus a feud has tended to exist between villager and farmer which is again characteristically American.

Conditions have changed for the better, but coöperation between villager and farmer is not yet ideal. And this is blindly foolish! For, unless observations made from my car window are misleading, villagers and farmers of this western country do live together in an "actual," if not legal, community where neither could long prosper without the other.

For each village that has passed in rapid re-

*Second of three articles growing out of recent observations based upon a life-long study of rural life in America.

view today possesses its own "land foundation," upon which it depends, and all of the farmer folk that live upon that particular area of inhabited land use the nearby village as at least their own "small business" center.

Here is mutualism asking recognition! For when these reciprocal interests are frankly conceded, and when a cordial practice of town-country relationships is secured, then the traditional village-farmer suspicions and distrusts are likely to fade out of the picture.

Twilight is beginning to obscure the rushing landscape outside—which reminds me that this retrospect must come to a speedy conclusion. All day long, however, a special interest has dominated my view of the panoramic exhibit from my car window—an effort to spy out village and country churches. This is no strange circumstance, for I have held a special brief for these churches for seventeen years. As in the case of rural villages, I find myself a prey to a first impression! Again, I wish that somehow beauty, and also efficiency, might have been a prime consideration when these little churches were built. Evidently they also "just happened"! And it is difficult for me to understand how the small minority of villagers and farmers who do enter these churches on the sabbath day can find there much inspiration to "worship the Lord in the *beauty* of holiness."

My own retrospect of how religion and the church came to the prairies can draw from semi-pioneer observations and experiences. I recall a particular field trip made more years ago than I care to confess. I stood before an old sod building situated far out on the open prairies, with not a human habitation in sight. So great are the distances in the far West!

I remember trying to conjure up what probably happened at that very spot in earlier days. In fancy, I seemed to discern black specks appearing in all directions upon the distant horizon. They were moving and grew steadily larger as they converged upon the crude sod structure. The specks proved to be people!

They had come on horseback and in rough wagons, and they were possessed apparently of some common purpose. Entering the place, they began to talk earnestly about sending "back home" a request for a minister to be sent them to care for their religious needs, and to use this very sod building for preaching purposes.

Many of those present had not yet finished building their homes on recently acquired "sections" of land, but they all seemed to believe that religion and worship were first essentials to frontier living.

No particular kind of church was mentioned, but merely the common desire for "a church" in the midst. Religious expansion, supported by older sections of the country, had thus far sent out "circuit riders" and "home missionaries" for the sole purpose of establishing the Kingdom of God.

Many years have passed since I stood in the presence of that old sod building; and stood there as on holy ground. And how environments and conditions are changed!

Interracial Coöperation Grows [*Continued from page 54*]

Materials supplied by the Commission were used by five hundred professors in two hundred and sixty colleges in connection with courses in history, literature, sociology, and education.

A three-day Conference on Education and Race Relations was held in Mississippi, and was attended by seventy-five educators who gave earnest consideration to the possibilities of such a program in the schools of that State. Two summer courses in Education and Race Relations were given at Peabody College, to which the Commission brought twenty-five professors of history, sociology, and education from as many important colleges in ten states.

It has also been possible to promote in hundreds of public schools the study of the Negro's constructive contribution to American life, with results invariably favorable.

The Preface to Peasantry, an authoritative 400-page volume on farm tenancy written by Mr. Arthur Raper, the Commission's Research Secretary, has just been brought out by the University of North Carolina Press. This book records the findings of extensive field studies of interracial conditions in two Georgia Black Belt Counties and is regarded as a fundamental contribution to the literature on this subject.

Deep, Deeper, Deepest!

By Beth Torrey

Negro tenant house in the deep South

One often hears the expression "the deep South" and many folks think that geographical adjective can be compared—deep, deeper, deepest.

Here in Limestone County, Alabama, about fifteen miles from the Tennessee line and exactly half way between Birmingham and Nashville, we Athenians have long considered ourselves pleasantly and happily situated in one of the "average" counties of the South—not so prosperous, not so free in many ways as are the people in North Carolina, not so near peonage as the Delta folks of the Mississippi Valley.

And we were right—plantations there are aplenty with the big comfortable house freshly painted and set in a wide, wide lawn with its curving driveway, but nearby, as though the great house might some day be compelled to throw a protecting arm around it and draw it into the crook of its elbow, stands the commissary with barred windows where hungry field hands may buy the provisions inside.

No, not buy—go into debt for them, against the cotton-buying season of the fall with its few pitiful dollars of cash eaten up already in the form of meal and salt pork.*

And in a big circle around both buildings swarm the one- and two-room cabins of the families who live on this paternalistic plantation.

Yes, we were an "average" county. Some farmers never received their parity checks; a few landlords like the one of this plantation whitewash their cabins. To Trinity School come Negro children from families who own their own homes.

To how many hundreds of people is denied even the dream of entering children in our school because they are tenant farmers! And let us not forget that the white man is caught in the same net, let us remember that there are more white share-croppers and tenant farmers than there are Negro ones.

But we were jarred from our complacency this fall when we discovered that even this feudal system must go. One Saturday afternoon fifteen families returned from their regular weekly visit to town to find notices posted on their doors that they were to leave the houses they had been occupying. About 150 families have now received such notices.

What to do? Farmers were actually afraid

*See *The Collapse of the Cotton Tenancy* by Johnson, Embree, and Alexander. In Macon County, Alabama, in 1932, among the Negro tenant farmers, 61.7% "broke even," 26.0% went in the hole, 9.4% made some profit. Another study of 2000 from various states showed that for the few who received a cash income, the average was $105.43.

to go to town, but that did not prevent further unwarned evictions.

What will take the place of the present feudalism? The Southern Tenant Farmers Union borrowed from Arkansas with its murderous reprisals on the part of the landed lords, or starvation meekly endured or armed rebellion or what?

What has caused the trouble? Men and mules are to be replaced by tractors and so both animals are to be dismissed unceremoniously. The planter feels he must give his children high school and if possible college education while the boys and girls of his hands should consider it a privilege to attend propped-up schools a few months in the year.

On this premise follows the statement that "tractors make farms pay"—and the logical conclusion that therefore "I *must* use machinery."

The Southeast has lost its supremacy in cotton growing to the Southwest in part because of mechanization. Operations which cost $14.20 per acre with a mule can be performed at an expense of $5.20 with a tractor.

We are belatedly passing through the period that almost every industry has known in the change from hand work to machine work.

But there are some differences: The tenant farmer has had no training in initiative. The riding boss has directed, whipped, cursed and threatened him into growing crops his way.

The tenant farmer is racked with diseases he does not know he has. He lacks even the slightest reserve for a period of readjustment, and has no training that would make it possible for him to slip easily into some other line of work.

He is still in a depression into which he fell first and out of which he sees no prospect of arising. Agriculture feels the lift last, and the very last of all, the Southern tenant farmer.

But to complete our disillusionment: some of these families are going to Arkansas. That is the one place where the Southern Tenant Farmers Union is strong enough to make appreciable headway.

Will our Limestone county people be "scabs" and work farms from which union members were driven? They are too ignorant to know anything but that they desperately need homes. In fact Arkansas is so far away from their normal ken that one wonders whether or not they are being lured to that state by dubious means.

Shall I leave my teaching post to become a missionary in this county?—to warn these families of Arkansas and its planters and scabbing? Shall I, indeed? Into what fields would one direct these desperate people?

What would the *Council for Social Action* say to that?

What would *you, Mr. Church Member?*

What are *we, American citizens* to do before it is too late?

A Suggestive Contrast

These two buildings serve the same geographical area

Negroes attend this—and *whites attend this*

Things *Are* Important

By Alfred Schmalz

"Social action starts from a mistaken premise," commented a friend. "Its assumption is that the Kingdom of God will have come when adequate provision is finally made for men's comfort and security.

"Its emphasis is upon things. Its program concerns itself almost exclusively with external conditions.

"I contend that that is not religion. For religion says that material things are relatively unimportant, irrelevant to the soul's welfare.

"It does not matter what a man's income is, what kind of a house he inhabits, how much economic security he has. The important thing, for religion, is: how is his soul?"

That *is* the important thing for religion. If it is not right with a man's soul, then all is wrong, no matter if he lives in a palace and eats his meals on golden platters.

The end of man is still to glorify God and to enjoy Him forever, and a gospel which does not exalt that as the main program of life is not in the great tradition of Christianity.

I would add, however, that we can say all that, and still not agree with my friend.

Of course, what he is saying is important for those who embrace social action so much to the exclusion of all else that they do not realize how unbalanced their religious life may be.

A person can easily forget the many-sided nature of religion in his concentration upon one aspect of it. And there are, I suppose, individuals who are much concerned with the responsibility of the church in the field of social strain who are unmindful of the church's program in the field of personal salvation.

In their zeal to revamp the economic and political structure of society, they may have forgotten that the place where repentance begins and where God is found is in the inward soul, and that without an inward vitality which grows out of communion with God the soul is unrefreshed.

Those who embark on great programs for the re-ordering of society and who thrust themselves into the areas of social strife must not be unmindful of the place in religious living of worship and personal devotion.

We also need to recognize that, although material things are important, they are not all-important. The U. S. Treasury recently reported that 4,473,426 persons had filed income tax returns for 1935.

Less than half of these incomes were actually taxable, but all of them are above what social workers would say is needed to keep an average family in "health and decency."

These are the people who live in suburbs, whose children have opportunities in recreation and education that are fairly adequate, whose families can pay for a fair measure of comfort and convenience.

Shall we say, now, that all these people have found God and live in Him, simply because they have money to spend for physical goods?

It would be ridiculous. For while they have the economic basis for the good life, there is no guarantee that they have used their advantages to build within themselves a place where the spirit abides.

"Seek ye *first* the Kingdom of God and His righteousness," said Jesus. That remains today as the true emphasis in the proclamation of the gospel.

The verse which follows is important too, but it is secondary—"for your heavenly Father knoweth that ye have need of all these things," that is, food, clothing, shelter.

A church which seeks to transform the social structure but which says nothing about the soul's searching for God through personal consecrated living is not following the insight of Jesus into the central concern of religion. For the ultimate intent of Christianity is to save individual men.

If there are those whose *whole* gospel is social action, let us ask them this: when we have so changed society that all men have an adequate standard of living and are guaranteed security

against the unavoidable hazards of industrial life, then what?

Is that all? Will the church have fulfilled its mission in society? Will God have been realized? We would be absurdly optimistic if we thought that once men have enough to eat, they will also have found redemption.

But if our friend is partly right, he is also partly wrong. It *is* important that men shall be clothed, fed and sheltered. And not simply because the body craves comfort.

Men must be helped to an adequate standard of living, to economic security, because the spiritual life grows best in just such soil.

Prophetic religion has always said this.

Moses preached a message of deliverance which was addressed not simply to the individual soul but to the social life of a whole people. The God who would save Israel was first going to lead His people out of Egypt, delivering them from inhuman working conditions, from oppression and tyranny, into a promised land where in place of blood and tears there would be justice and freedom—a land flowing with milk and honey.

Amos came down from the hills of Tekoa to proclaim a God for whom salvation meant social justice, and the removing from the poor of the oppressive burden of their poverty.

Jesus, on the first day of his ministry, healed men's bodies—not simply, we may believe, to show forth the glory of God, but to release men's souls from the prison house of the flesh.

He taught his followers to pray to the Father for their "daily bread," on the assumption apparently that bread was an important ingredient of the religious life. He made it plain that our heavenly father "knoweth that ye have need of all these (material) things"—food, clothing, shelter.

We know that material things are vital to

Here's a chance for Social Action. By protecting against the hookworm some shoes and stockings would give these youngsters a better chance to develop a spiritual life

spiritual growth, for this knowledge is in line with our own native insight into life. Our experience has plainly demonstrated that good neighborhood conditions and a modicum of bodily comforts are a helpful basis for religious development.

The poor cannot choose the neighborhood in which their families are raised, nor can they protect their children against conditions which tend to warp and destroy character.

People do not prefer bedrooms without windows to spacious sleeping chambers, tenements without bathtubs to modern plumbing, family life without privacy to a room of one's own. They do not deliberately select neighborhoods where no blue of the sky can be seen, where there is no quiet for leisure enjoyments.

Where people have a choice, based on the possession of enough money to get away, they move into the suburbs, for they know that pool rooms, gambling dens, cheap movies, and saloons are an unhealthy atmosphere in which to build a spiritual life that is clean and vital.

Granted that a good environment in itself is not enough. It still is true that a protective neighborhood can save us from over-burdening temptation, and from gross incentives to debauchery and degradation, helping us to an appreciation of the beautiful and the good.

It is difficult enough in any environment to discipline oneself and to build an inward temple of holiness where God may see fit to dwell.

It would be callous of us to live blithely unaware of the extra hardships, standing in the way of the soul's progress, which are borne by those who live in areas where juvenile delinquency, disease, premature disability and death, immorality, cheap standards, ugly surroundings, and irritation and fretfulness over inescapable debt, constitute a burden which only the extraordinarily heroic soul can successfully meet.

Let us all go into the slums to bring up our families, if we believe that material things and neighborhood conditions are religiously irrelevant.

Let us bring up our children to be of heroic spiritual stature by forcing them to build Christian character where life is hardest and temptations most difficult.

I doubt whether any of us wish to do that. Our refusal points to our belief that decent communities are an effective help for the growth of Christian character.

Religion is not something that we "get" or find quite apart from the rest of our lives. The vision of beauty, the satisfactions of friendship, the joys of reading—these all are streams which nourish the ocean of our soul.

Playgrounds where our leisure time can be spent, a room of our own where we can be alone for the thinking of great thoughts, trees around our house and a lawn on which to sit in the summer, people of culture, refinement and character who incite us to like-minded living—all this helps.

God must be given a chance to get at the soul of a man. Too much in a man's outward life turns the man away from God, and all the searching of the Almighty goes unrewarded. The man is untouched.

So material things are important. They make the helpful environment in which men can more easily be convinced of the tender presence which is God.

We who dwell in neighborhoods which protect us from burdensome temptation, and who have incomes which permit us to be properly fed, clothed and sheltered, will not automatically find God. But we have a better chance to be found of God than if our outward life were different.

Therefore, as we preach a gospel of personal salvation, let us recognize also that for many people throughout our world God will come best when the burdens of poverty are lifted.

To the life of worship and devotion let us add a concern for social change. For Christianity means not only Christian individuals but a Christian society. This is the whole gospel of Christ.

Christian Education in Japan

By Hayao Imaizumi

SIXTY years have passed since the beginning of the era of Christian education in Japan. Most of the Christian schools were founded by missionaries from England and America, and those of the Protestant Church far outnumber those of the Roman or Greek Catholic Churches. Hence, the educational institutions here spoken of are of Protestant origin.

We find two types of these: those that were founded and have functioned as independent institutions, although assisted by contributions of money from a foreign board of missions and the services of its missionaries on faculties; and those that were founded and have been entirely administered by foreign boards.

A famous example of the former type is Doshisha, with its university, business school, academies for boys and girls, and its women's college. It has from the beginning ranked as a Christian educational institution independent of actual outside control; the Kumiai Church in Japan and the American Board have coöperated, however, in its development.

There are now no schools exclusively under American Board or under Kumiai Church administration, but responsibility for six is almost equally shared by these two bodies.

The administration of the remaining seventy prominent schools is in the hands of four great sects: Presbyterian, Methodist, Lutheran, and Baptist. They range from kindergarten to university and cover several types of professional training.

The lack of primary schools in the system of Christian education in Japan—there are only two in all Japan—is the great gap in the system: it breaks into the spiritual education which should be continuous, with six years of secular education in government schools.

Christian leaders, regretting this, yet feel it would be almost impossible to get government permits for Christian primary schools because of the positive attitude toward religion of Christian schools.

Classified according to *purpose*, there are two types of Christian schools: those founded for the purpose of nurturing a Christian spirit in their students; those founded for the purpose of direct and meaningful evangelization; their methods of education reinforce the two aims.

Both types seek to implant Christian convictions in their young people with the definite objective of a future Japanese society based upon the spirit of Christ as shown in the lives of its members.

Therefore, the subjects of study are not treated as in mutually exclusive categories: learning, knowledge, virtue, and social science are not taught as isolated, informative subjects, but from the point of view of their sacredness in human life.

GOVERNMENT AND CHRISTIAN EDUCATION COMPARED

Japan has from ancient times been ruled by the principle of "kansonminpi," i.e., preponderance of official power-over-estimation of the government at the expense of the people. Therefore there has been a tendency to hold government or public school life precious and to despise private schools.

Christian schools especially have suffered because of the remnants of feeling surviving from the persecution of Christians in the Tokugawa era, but, although they have therefore worked at a disadvantage from the beginning, they alone among private institutions have forcefully delivered their great message, and through the earnestness and sincerity of their teachers have won the young people entrusted to their charge.

The government advocacy of the separation of religion and education resulted in discrimination in government circles against the graduates of religious schools. In other words, a religious school was looked upon as not, in the true sense of the word, an educational institution.

At the present time, however, most Christian

schools have placed themselves under the department of education of the government and thus earned the right to be classed as schools and their graduates have the same social and appointive privileges as those of government institutions.

Christian schools have made some sacrifices—among them sacrifice of freedom in administrative matters—to secure these privileges, but, although Japanese Christian leaders fear that these schools may become too formalized and secular, in the view of the students and the general public there has been no lowering of their ideals nor surrender of any fundamental Christian principle.

There is still in the minds of the public, by reason of the traditional doctrine of "kansonminpi," a feeling that the most finely equipped and staffed private school possible is inferior to a government school. To remove this prejudice is one of the big tasks of the Christian schools of the future.

WHAT CHRISTIAN EDUCATION ASKS OF THE GOVERNMENT

Christian educators plead for opportunities to give freely a spiritual type of education, the emphasis in government schools being laid on formal ethics. Religious education is not for the purpose of teaching religion in itself; it is not a matter of doctrine or theology: it means the guidance through philosophy, science, the arts, of natural individual tendencies until the individual has attained the realization of the possibilities within himself and is able to bring them into the approach to perfection possible to his own character.

Our appeal to the government is that it recognize this type of educational spirit, and that the ideals so clearly and inspirationally shown in the teachings and life of Christ be incorporated into the Japanese educational system.

As a matter of fact, the government is showing now a recognition of the need for religious education, but the form it should take is not easy to decide where Buddhism, Confucianism, and Shintoism are bound up in all the traditional tendencies of the people. The government schools have found the difficulties involved in the methods of the introduction of religious education insuperable.

But the Christian schools have been at work on the problem for years, patiently, prayerfully studying ways by which the secular subjects of study may be illuminated by the spirit of Christ and His teachings.

I repeat, by religious education we do not mean the teaching of dogma or the tenets of theology, but we mean the interpenetration of all subjects of study by the light of the spirit, the development of the spiritual powers of individuals entrusted to a school, and the formation of character founded upon and informed by the spirit of God that is in man.

Being given the fullest possible freedom in all lines of spiritual education, the significance of these schools in the development of the Japanese people will be appreciated and the purpose of their founders will be realized.

We work and pray that government authorities may estimate truly the service offered by these schools, and that thus our beloved country may evolve a type of spiritual education consistent with the spirit of this people and filled with the light of the Kingdom of God.

The Government Speaks on Religion in Education

The Department of Education in Japan issued November 28, 1935, a memorandum which modifies the regulation of 1900 prohibiting the teaching of religion in the schools. *The Japan Christian Quarterly* gives its general purport: among other recommendations it advises more heed paid to the religious aspects of Ethics and Civics in the teaching of those subjects; in the teaching of Philosophy a deeper understanding of religion should be secured; in the teaching of National History, the effect of religion on national culture, on the lives of great men, and the history of the leading religions of the world should be stressed.

Camera News

By

Dorothy P. Cushing

DONDI DELIGHTS TO ANNOUNCE

At Dondi, West Central Africa, the Sara Hurd Scott Hospital has graduated its first two Umbundu nurses and eight more are in training. "With infinite patience and devoted skill" Miss Mary Thomas, R.N., Dr. H. Veazie Markham, "splendid man of outstanding good will to all" and Mrs. Vivian H. Markham, equally patient, devoted and efficient, have prepared these two Ladies of the Lamp to serve their own people. (Left to right), Miss Thomas, Adelina Lusati, Bernice Chova, Mrs. Markham, Dr. Markham.

●

THE FIRST TWO

Mrs. Chova (left) was left a young widow with five children. She went to work in the hospital at Chilesso, was found gifted in nursing and sent by her church to train at Dondi. Miss Lusati (right), probably by now Mrs. Valentino Kambuta, will work with her husband who is a Christian evangelist.

"NEVER MIND ME"

A cloudburst wiped out a Chinese village leaving many orphaned children. Rev. Edward H. Smith of Ingtai gathered up a group of boys, among them the larger in this picture. The lad pleaded that his six-year-old brother be taken. "Take him. Never mind about me," he cried. "I can find some way to live. I can watch goats." Mr. Smith took both boys and here they are smiling their thanks.

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EXPLAINS ITSELF

This interesting picture shows the cast in a drama given last March by the Maranaw Folk School at Dansalan, Lanao, Mindanao, Philippine Islands in honor of Dr. and Mrs. Alden Hyde Clark who were there at the time. The title was "The Value of Literacy."

OVER THE TOP

Martin poses in one of the much needed baskets given Mt. Silinda Hospital by a group of California young people. He has a twin sister who lives at home and later he will join her. Since his parents are not Christians Nurse Edith J. Fuller feels it a great advance that the mother comes regularly to see the twin son.

"INANDA HAS A MOUNTY"

Miss Minnie E. Carter on horseback ready to start off on an evangelistic trip to the villages accompanied by a group of Inanda Seminary students.

ON FURLOUGH

Dr. Willis H. Willis of Mt. Silinda, East Africa, and Mrs. Estelle Brent Willis on furlough with "the quartet." Reading left to right, Marie, David, Peter and Ann. This is Mrs. Willis' first visit to America.

For the Pilgrim Fellowship

THE Christian Life Topics for February include suggestions for two sessions on the study of Africa. The Winter Bulletin of the Pilgrim Fellowship asks: "Where can we find out about schools, hospitals, and social centers in which Congregational Christian churches have made investments in life and money in Africa?

The following paragraphs may be useful. Send, too, for *Africa Answers*, price ten cents; or to the Project Department, American Board, 14 Beacon Street, Boston, Massachusetts, for mimeographed letters, free on request.

AFRICAN SCHOOLS

Dorothy Marsh of Mt. Silinda suggests a plane trip to see the thirty buildings of the Station within a vast dark green semicircle of forest, and the mushroom-like little houses of the people along the hills and valleys. But she brings us down to earth to visit the schools of the East Africa Mission.

"I should like to show you our twenty-eight outstation schools: Emerald School, for instance, in a large Christian community, where over a hundred children crowd the little tile-roofed building for Sunday School. The fine young pastor and his wife give shelter in their neat little farm home to a dozen women driven away from their own homes because they were believed to be witches. Imagine the strain upon these two young leaders, thus daring the criticism and persecution of the whole tribe!

"Only a plane could take us to the fine school Chief Mutema asked us to establish, for there is no road, only a twisting steep path. Here all the adults, too, are learning to read and write in a night school.

"People brought sacks of mealies to help pay for the new Swenzi school."

TRAINED NURSES

The Dondi Hospital has just experienced a real thrill, graduating the first class of nurses in Angola that have taken a *definite* training course—as distinguished from ordinary hospital training. It is particularly heroic in Africa for a girl to study a profession: she dares all sorts of criticism, for it is thought that a woman cannot remain virtuous or protected outside of her own home. See pictures page 64.

To take this course Bernice Chova, a very young widow, left five youngsters, one a year-old baby. Her husband had provided unusually well for his family: their children were always well-dressed, clean and attractive. Then suddenly he was gone! His family took away, as by African custom they had a right to do, the sewing-machine, beds, blankets, knives, forks, everything transportable; but through the intervention of Christian friends it was made possible for her to place her children with a relative and start the process of supporting them herself. See p. 64.

Lusati, the other graduate, a product of the Dondi schools, is engaged to a young pastor, Valentino Kambuta, and they are going to a field of unusual opportunities.

Eight more nurses are now in training: the beginning of a fully staffed hospital and medical extension work in the villages.

HARVEST FESTIVAL

The African Harvest Festival is when the harvest comes, the first of June. "This year some of the schoolboys, busy during the day, chopped wood long after dark to earn money. Friday morning after worship, boys and girls in a grand procession marched to the platform with ears of corn, pumpkins, beans, bananas, chickens, sugarcane, etc.—a most imposing array.

"On Sunday the church people brought their gifts. One man made his finest basket and gave that. As each gift was brought to the pulpit the young people's choir sang: 'We are bringing our peanuts (or whatever the gift might be) in gratitude to Thee, O Lord.' A decidedly effective and decidedly native performance!"

SOCIAL WORK

In fifty years Johannesburg has grown from a mining camp to a grand modern, skyscraper city of half a million people—half of them native Africans whose health, education, social welfare, and spiritual life are largely dependent on the missionaries.

The Bantu Men's Social Center, the health centers, and the services of Nurse Ruth Cowles, are samples of the work done. The least known is "Talitha Home" opened in 1935 for girls who have been up before the Juvenile Court for first and second offences, mostly theft, and is the outcome of a suggestion by the government.

"Today was visiting day," writes its American sponsor, our missionary, Mrs. Bridgman, "and the girls were entertaining fathers, mothers, brothers, sisters and boy friends. They were all a-flutter and looked clean and attractive in royal-blue uniforms with orange trimmings. To see their happy faces it is hard to believe they are the same girls, unadjusted, sullen, lazy, unresponsive, of a few months ago. The daily routine of work and play, with training in housewifery, laundry, knitting, and needle-work, has given them new interest. Animal instincts and undisciplined minds, violent speech, and unrestrained tempers, are responding in a truly amazing fashion to kindness and loving care. It is a fascinating experiment and the first of its kind in South Africa."

Many Memories

A FAMILIAR sight on the streets of a certain midwestern city is an elderly man whose bearing suggests some acquaintance with the military but whose hat and coat reveal the minister. Although he is in his eighty-eighth year he manages to get about in a surprisingly sprightly fashion, using his cane more as an emblem of dignity than as an aid to navigation.

Our friend keeps bachelor's hall in a couple of rooms in an ancient hotel whose slow moving elevator and red plush furniture carry one back to the "mauve decade" of the nineties. Here he holds rich intercourse with the yesterday using his large collection of political buttons and convention badges as a rosary with which to recall a host of happy memories.

Mr. C., as we will call him, was born in Pennsylvania on July 4, 1849 in a family of six boys and two girls. All the boys taught school and four of them entered the ministry, where they rendered a total of 150 years of service to the churches.

Mr. C. had his early education in a log school house where one long desk in the center of the building separated the boys and girls. The term lasted four months. A chapter was read from the Bible each morning and an hour a week given to its study.

As a boy he worked sixteen hours a day on a neighboring farm for $6 a month. At the age of fourteen he got a pick and shovel job with the railroad which paid $1.30 for a ten hour day. When he became seventeen he passed his examination for a teacher's certificate and was appointed to a school where his salary was $31.50 a month, and the term five months long. As an incidental occupation he organized and superintended a Sunday School.

In 1871 he started west expecting to study law at the University of Michigan. While teaching school at Rochester, Michigan, he was persuaded by a student pastor to enter Oberlin and study for the ministry. He made his way by sawing wood, conducting family prayers, selling books and teaching school. Six months before his graduation in 1875 he took unto himself a wife who shared the joys and hardships of his ministry for 57 years. They set up housekeeping

at an expense of $40. Their first charge was in Ohio, with a salary of $500. He has never received more than $800 a year and parsonage from any church.

In 1879 he went west to preach in sod churches to people who lived in sod houses. For nine years he also served as county superintendent of schools. Once when looking for a school he was told, "You will find it over there in the field." After walking a quarter of a mile he inquired again and was informed, "You are right on top of it!" That particular school was "kept" in a dugout, on which he was standing. For two years he conducted a night school in which he taught German, rhetoric, history and bookkeeping.

He can now look back upon the preaching of 7,455 sermons, the delivering of 1,106 addresses and the erection of three parsonages and one church building. Many of the congregations which he served in an early day are now vigorous organizations.

"I never looked for an easy job," he writes concerning these years, "or a high salary, but wherever the Lord seemed to open the door I entered, feeling confident that the salary would be sufficient to provide for our necessary wants. We never lacked shelter or enough to eat.

"My wife stood shoulder to shoulder with me in the work and often had the heavier end to carry. For many years she was confined to her bed, but her presence was a benediction to all who came under her influence. She preached stronger and more helpful sermons from the sick bed than I did from the pulpit." In spite of their meager income they usually managed to save five dollars a month, which they invested.

Mr. C. has always been quite a man to get about. Beginning at Detroit in 1877, he attended ten meetings of the National Council. He served as chaplain at nine sessions of the legislature of his state, and has met and shaken hands with eight presidents of the United States.

This aged saint has demonstrated again that a venturesome youth is the best preparation for a quiet, peaceful and prolonged old age. A hard life seems to predispose one to a long life.

But some degree of security is essential for a peaceful sunset. Mr. C. was sixty-five when the Annuity Fund for Congregational Ministers was inaugurated in 1914—too late to be of service to those who were so close to the retirement age. He prided himself on being able to take care of himself and his wife, however, and it was not until he was seventy-eight and Mrs. C. had become a helpless invalid that he

applied to the Board of Ministerial Relief for a grant.

Since then his small pension with the yearly check from the Christmas Fund has not only provided a frugal sufficiency for his needs, but has been to him the assurance that the church recognizes the worth of those who served in pioneer days and does not mean that they shall be forgotten in their advanced years.

The Church Building Society Adds to Its Staff

DURING the difficult years through which we have been passing many churches have found it impossible to meet the installments due upon the principal or even the current interest on the loans which they had secured from the Church Building Society. While the financial skies were overclouded the Society refrained from pressing its claims.

Improved business conditions now make it desirable that many of our churches reduce their indebtedness both to the Church Building Society and to the banks and other money loaning institutions. In proportion as the Church Building Society succeeds in liquidating its more or less "frozen" loans it will be in a position to assist in the refinancing of commercial loans so as to save churches which are threatened with loss of their property through foreclosure.

Once a church has failed to meet its payments for either the interest or the principal of its obligations a considerable degree of sweet persuasion is usually needed to quicken its conscience to the point where it returns to regular habits in such matters. During the past year it has become obvious that one man located at a desk in New York could hardly achieve this miracle even though he enjoys the moral support and active coöperation of the state superintendents.

The answer to the situation seemed to be to engage someone who was familiar with both church life and finance to actually visit the

churches which were in arrears with their payments, sitting down with the pastor and church officers for a friendly conference concerning their financial obligations.

Last September J. Edward Kirbye was appointed Special Representative of the Church Building Society to visit a number of churches in the Midwest on this errand. At the December meeting of the Administrative Committee of the Church Extension Boards the scope of his work was enlarged and the appointment continued. In addition to conferring with church officials it is expected that he will assist in the direction of debt-raising campaigns for local churches.

J. Edward Kirbye is particularly well suited for such a task. He was born in Michigan, educated at Hillsboro College, and was ordained in 1899 in the Circular Church of Charleston, South Carolina. He conducted a study of the educational needs of the Congregational Methodist Churches of the South which had been admitted to our fellowship in 1896 which led to the establishment of the Atlanta Theological Seminary, of which he was the first president. From 1905 to 1907 he served as president of Drury College at Springfield, Missouri.

Then followed two successful pastorates at Medina, Ohio (1908–11) and the Plymouth Church of Des Moines, Iowa (1911–20). In the years immediately following the war his energies were devoted to raising money for the Near East Relief and to the organization of three financial institutions in Wisconsin.

Upon the organization of the United Church of Raleigh, North Carolina in 1927, as a union of Christian and Congregational forces in happy anticipation of the later merger of the two denominations, he was called to the pastorate. Under his leadership a debt of $130,000 was reduced to manageable proportions.

In 1935 he left the church to become an advisor to the federal Rural Resettlement Administration, where he continued until his present appointment. Dr. Kirbye thus combines a wide knowledge of the country with an intimate acquaintance with church finance and banking institutions.

Helping the Negro to Health

Training class of nurses

FLINT-GOODRIDGE Hospital is offering to groups of employed Negroes in New Orleans a new and easy plan to provide hospital service in a private institution for people of moderate means who otherwise would have to be taken into Flint-Goodridge as charity patients or go to the state Charity Hospital. For $3.65 a single subscriber gets as many as twenty-one days of hospital care during a year in a ward bed. The service includes board, nursing care, services of internes, operating rooms, x-ray, routine medicines, and laboratory examinations.

If the subscriber wishes to include his wife in the plan, he pays a fee of $6.00 a year which entitles him to full coverage and his wife to a fifty per cent discount. If he also wishes to include his children as well as his wife, he may include them with full coverage for himself and fifty per cent discount for his wife and children under eighteen years of age. This type of contract is $8.50 per year. The plan does not include the services of a physician.

Sixty-two Negro physicians and surgeons from eight states attended a postgraduate course arranged by Flint-Goodridge Hospital for the two weeks beginning July 6 and ending July 18, 1936. The principal instructors in the various branches of medicine were faculty members of the Tulane University and the Louisiana State University Medical Schools, some of whom are among America's most outstanding physicians and surgeons.

Lectures, clinics, operations and demonstrations were held at Flint-Goodridge, Louisiana State University Medical Center, Tulane University Medical School, Charity Hospital and Truro Infirmary. The coöperation of these institutions was significant, because Negroes had not before gone so freely into the two medical schools, the state Charity Hospital and Truro Infirmary.

The men who came from outside New Orleans were housed in the Dillard University dormitories and were served their meals in the Hospital cafeteria without cost. The funds for this purpose were contributed by Mr. Edgar B. Stern, President of the Board of Trustees of Dillard University.

The teachers presented themselves and their subject matter in such a manner as to make the Negro doctors like them very much. The classes began at 8:30 each morning and ended at 8:00 o'clock each evening. Ninety per cent of the Negro doctors did not miss a single class. This fact in itself is an indication of their interest and desire for better professional equipment. The sixty-two registrants came from the following states: Texas—22, Louisiana—14, Arkansas—8, Mississippi—8, Alabama—6, Virginia—2, Kentucky—1 and Kansas—1.

This effort on the part of Flint-Goodridge Hospital represents the first concrete effort toward providing postgraduate Medical Education for Negro physicians in the deep South, and it is the hope of the Hospital that it will be able to continue this effort with the coöperation of the medical faculties of Tulane and Louisiana State Universities.

In the clinic waiting room

Women's ward, Flint-Goodridge

American Negroes on the Virgin Islands

By Matthew J. W. White, M.D.

My wife and I are the only representatives of the Congregational Christian Churches on the Virgin Islands, now belonging to the United States. Our work is among the Negroes who form ninety per cent of the population and I am connected with the hospital in Christiansted, Island of St. Croix, make outside calls, and find the people very appreciative.

These islands—St. Croix, St. John, and St. Thomas—taken over by the United States from Denmark in 1917, were discovered by Columbus on his second voyage to the New World, and were settled by the English in 1600.

Later they were taken and retaken by the Dutch, French, Spanish and English, each invader driving away its predecessor.

The Danes found the Islands abandoned and uninhabited, settled here, established their State Church (Lutheran), formed the Danish West Indian Company, and in 1671 brought slaves from Central Africa to work the farms of the Company settlers. By 1800 there were 31,000 slaves. They lived under very severe laws and there were frequent uprisings.

In 1847 laws were passed providing for the gradual emancipation of the slaves over a twelve-year period, but the following year there was a great insurrection and many of the mansions on the grand estates were burned down. To the influence of missionary work among them for over a century is due the fact that the slaves did not murder the white men then in their power. The Moravian Church had sent two missionaries here in 1732.

The Negroes here have not made as much progress in their two hundred and fifty years as those in the United States, but until recently, though there have been private schools for years, there have been no free schools for the masses. On St. Croix we now have a high school and an industrial school with an agricultural experiment farm.

The Government has here a CCC Camp, a WPA for roads, a Housing Division, Homesteads, a Government-controlled and financed company for the manufacture of rum, and a good medical work: a leper asylum, insane asylum, two hospitals with four American doctors, and a visiting nurse staff under an American nurse.

Hopeful Signs in China

By Stanley Davis Wilson

In spite of all its setbacks China has been making great progress in the territory really under its control. Every type of public and private organization has been rebuilt and seems to have gotten its second wind in this life-and-death race which it is running.

For the first time China stands practically united. The clearing out of the Communists from great sections of South China in which they were strongly entrenched, and then from Szechuan in West China, followed by the spectacular collapse of the rebellion in Canton last summer, have created a new situation.

Even allowing for the loss of Manchuria and the partial loss of the northern provinces, still the nation is a stronger unit than it has been in recent times. Things just simply are different. China has its back up and it will go down struggling if at all.

This is in vivid contrast to the mood of despondency that prevailed up until this very moment. It may be too late, or it may be that new internal troubles will break out, and it may be that it will require another cycle of time before this particular quarter of the human race will be able to appropriate modern ways to the point of holding its own in a predatory world. But it seems that China is on the march. Her own people feel it.

A few days ago we went to the Altar of Heaven and saw it in its new splendor. It may be misleading, but it seemed to me an omen of restored China. It had been falling into sad disrepair. But now after a year of great labor it stands in its original glory. Surely the Nanking government did not go to this great expenditure if it did not mean to struggle for Peiping. Nor would it be trying as at present to develop rural reconstruction and other rehabilitation work here in the north.

There may have been a time when China was too disorganized and too stunned by the break-up of centuries-old customs and the impact of the modern world, but it is moving now. Evidence on a large scale is the completion of the Hankow-Canton Railroad, and the

[*Continued on page 71*]

Secretarial Side Lights

The Superintendent of the Southeast

Edwin C. Gillette is a Connecticut Yankee—with variations. To innate shrewdness and obvious honesty he adds an air of judicial calmness. He is the sort of man who cannot be flustered. One cannot conceive of his hurrying anybody else, and one doubts if he has ever been hurried himself. His shockproof temperament inspires confidence. People trust him quickly.

Ed Gillette's birth was mislaid. Instead of greeting the light of day at his ancestral home in Windsor, Connecticut, he was born at Kingsville, Ohio—which, however, is well within the limits of the Western Reserve. At the age of two he retrieved this mistake and removed with his family to Hartford, where he grew up in the Fourth Church in the days when Graham Taylor was its prophet-pastor.

Another variation in this Connecticut saga were his four years spent amidst the mountains at Williams College, where he received his bachelor's degree in 1894. For his theology he returned to Hartford. Upon his graduation in 1897 the Massachusetts Home Missionary Society appointed him, together with a graduate of Andover, to a three-point field around Southfield. For five years these two budding preachers operated a "larger parish" without knowing it!

In 1902 Edwin Gillette married Jennie M. Gardner of Talcottville, and accepted a call to Canaan, Connecticut. During this fifteen year pastorate he served on the school committee and starred in the Litchfield Choral Society. In 1917 he moved to Plainville, where he served for three years.

The great variation in Edwin Gillette's life began in 1920, when he was called to our church in Jacksonville, Florida. Five years later he was persuaded to become superintendent of the Florida churches. Upon the retirement and death of Knighton Bloom in 1934 the responsibility of supervising the District of the Southeast was placed upon his shoulders. In addition to his own state he exercises a general leadership in the territory south of Virginia and east of the Mississippi. In this he is assisted by an associate superintendent and a pastor at large.

His judicial statesmanship has proved invaluable to the churches in recent years, first in the readjustments with the Southern Convention following the merger of the Congregational and Christian churches, and later in the transfer of the Negro churches from The American Missionary Association to the Church Extension Boards. The fact that everybody believed in Ed Gillette helped to smooth the path of both these changes.

The Gillettes have two children —a daughter who graduated from the Florida College for Women and is now employed in Macy's store in New York, and a son who graduated from the University of Florida and who is now secretary of the Junior Chamber of Commerce in Jacksonville.

Ed Gillette has experimented with golf clubs and once pursued both photography and birds, but has abandoned all such foolishness since taking up his abode in the Florida sunshine.

Hopeful Signs in China [*Continued from page 70*]

building of motor roads everywhere.

Evidence of another kind was everywhere to be found at the meetings of a group of Science Societies held on the campuses of Tsinghua University and Yenching University. This was a gathering of some six hundred scientists from all over the country. The quality of the papers presented and the caliber of the men themselves kept one thinking that the emerging leadership of China is a worthy one.

Gone are the days when scholars simply parroted the West. Even in science they are beginning to produce a substantial amount. Also they are working on their own problems related to agriculture and industries. A few of these research problems are being carried on at Yenching with the aid of special grants from various Foundations.

At the Foreign Missions Conference

Miss Mabel E. Emerson, the new chairman of the Foreign Missions Conference

SEVERAL Congregational leaders were called upon to take prominent parts in the forty-fourth annual session of the Foreign Missions Conference of North America, held at Asbury Park, January 4-6.

Secretary Fairfield as chairman of the Committee of Arrangements helped carry through an extension of the "Mount Holyoke method" of discussion, and as chairman of the Rural Missions Coöperative Committee led in the seminar treatment of Topic I. Miss Seabury led one of the seminars on Topic I and was co-opted for the closing session on Topic II. Dr. Vernon White led a seminar on Topic II and Miss Helen Calder was a leader of a seminar on Topic I.

Executive Vice-President Goodsell, chairman of the executive committee of the Foreign Missions Conference (Committee of Reference and Counsel) and chairman of the American section of the committee arranging for the coming Hangchow Conference in 1938, gave an evening address on preparation in North America for that great World Conference which is to be held under the auspices of the International Missionary Council.

Miss Emerson, member of the Reference and Counsel Committee, reported to the Committee on Women's Work on the work of a commission of which she was chairman, and she received the rare honor of election to the chairmanship of the Foreign Missions Conference for the ensuing year.

Nor should we fail to mention the "wonderfully helpful" worship period led by Douglas Horton of Chicago, a member of the Prudential Committee of the Board. His closing address on "Freedom" was so powerful that efforts are being made to secure his consent to its publication in preparation for the great Hangchow World Conference.

Rev. Hugh Hubbard of China and Rev. Raymond Dudley of India rendered conspicuous service in the discussions on rural mission work. They "saved the day" more than once.

Other and most memorable features of the Conference were Dr. Robert E. Speer's great valedictory address on the eve of his retirement from active service, and the Retreat for the women led by Miss Muriel Lester of London on the Joy of Christian Living, Christian Service and Christian Adventure, and on the Joy of the Ongoing Enterprise.

No significant action was taken other than the resolutions on Dr. Speer which revealed the deep and abiding affection in which he is held by leaders of the various boards and denominations forming the Conference.

No findings from the seminars were recorded. The discussions on Topic I centered on the question as to whether the progress by the boards in carrying out the Jerusalem program of 1928 for Rural Missions "has been such as to deserve the confidence of Christians who are deeply concerned about the world's economic, social and spiritual needs." How far have the various foreign missionary agencies incorporated Rural Missions into their program, what particular methods have proved most effective, what of the future?

Topic II dealt with the "essential part played by the Foreign Missions Movement in realizing the Christian ideal of a world community" and discussion centered on "how this great fact could be made clear to the younger men and women of the churches in North America." Especially did it have to do with the relation of the younger adult groups (25 to 45) at home to the world task. "This group must be won if the mission cause is to be carried on."

Generally speaking, the rural work discussion revealed a rather pathetic lack of knowledge of the subject. The seminars went well as a general thing, but the subject as a whole did not seem to arouse the enthusiasm it deserved.

The discussions on Topic II, on the other hand, showed plenty of interest, ideas and zeal.

The Conference as a whole seemed to fulfill the purpose of the Arrangements Committee to have it face realistically the situation on the field and in the supporting churches in North America.

When Dreams Come True

By Mrs. Raymond S. Jewett

THE noise and hurry of New York left behind us, the wheels of our speeding train seemed to sing "A dream come true, a dream come true." Ever since hearing of the visit of a friend of mine to our American Missionary Association schools, it has been my constant dream that some day I, too, might make the trip and learn at first hand what has been so often and so interestingly told in the pages of the HERALD and in the reports of the American Missionary Association. Some one has said that what you yearn for consistently eventually will come within your reach. So dreams *can* come true!

Waking in North Carolina, we were driven to Lincoln Academy, near King's Mountain. At present this is the only school for miles where Negroes are offered training in the industrial arts. Both boys and girls are given instruction in basketry. The girls do most of the work of the laundry and kitchen, and have the entire responsibility for the dining room. The boys are trained in the shop and in the various tasks of the farm. The faculty is entirely Negro. The great needs are a new dormitory for the girls, a high school building and more adequate shop facilities.

That night the car wheels sang their dream tune again, as we journeyed to Talladega, the only Class A College of Liberal Arts for Alabama with a population of a million Negroes.

Here we found a fine college operating under the handicaps of crowded buildings and insufficient faculty accommodations. We sat in on a session of the "College Council," while representatives of the three upper classes discussed with the President and members of the faculty problems usually settled by an administrative committee behind closed doors—a fine preparation for meeting what life will bring later on when college walls no longer throw their protecting arms around the student.

In addition to a library, Talladega greatly needs a new music building and a new hospital, which would serve a community which provides practically no health facilities for its Negro population.

Hogs are part of the curriculum at Lincoln Academy

The next day as we drove through the beautiful Alabama countryside, the very birds seemed to sing, "Dreams do come true." In Marion we were privileged to meet at Lincoln Normal School the principals and a teacher from each of the community schools of the American Missionary Association gathered for a two day conference. Since our trip could not include all the schools we were especially glad of the opportunity to become acquainted with these leaders. We were impressed with their calibre, their wisely sympathetic understanding of the problems involved, their courage and their Christian attitudes.

Aside from raising cotton "on shares" and domestic service in the homes of the white people, the economic opportunities of the Negroes around Marion are exceedingly scant. There is no public high school for Negro young people.

Lincoln Normal School endeavors to furnish training in the best of such openings as there are. It has ambitious plans for developing its campus and for broadening its program of community service, particularly along health lines. Funds are particularly needed for the development of a hospital.

Then came a long jump to the new Dillard University in New Orleans. Here we saw what a difference it makes to start with a fine piece of property and build a modern plant. While much more is needed, what there is breathes beauty and provides a setting which cannot fail to arouse the student to his greatest effort.

At Le Moyne College

We were fortunate to be present for their Founders Day celebration and so glimpsed what Straight and New Orleans University, the predecessors of Dillard, meant to the alumni. We visited Flint-Goodridge Hospital, which is operated by the University. Modern in all respects, it provides the finest care for the large Negro population of New Orleans.

Late that night we continued our dream trip to Tougaloo College. Our cordial welcome to this beautiful campus with its noble trees and graceful Spanish Moss tempered the sharp change from the softness of the New Orleans climate. Talking with the faculty and hearing the problems, we realized Tougaloo's enormous opportunity to serve a section which would otherwise have nothing but inadequate provision made by the state of Mississippi for Negro education.

And so, on singing car wheels to our last stop: LeMoyne in Memphis, Tenn. Surrounded by a large and growing city, with a Negro population of 900,000 within a radius of 100 miles, this college has an almost illimitable opportunity. It has stood the hardest test—recognition in its own community. It has the students. Its campus has been expanded, and buildings will follow as funds permit.

The necessary limitations of these "impressions," make it impossible to give details. Everywhere our strenuous trip was made easier by the gracious and thoughtful hospitality of school principals and college presidents and their wives. We felt humbled by the wisdom and Christian devotion of those who are

doing this work for us. In our effort to see the whole picture clearly we asked many questions, and were answered with patience and courtesy.

More clearly than ever we realized the statesmanlike planning of the American Missionary Association. With what insight and foresight the ground gained has been used to make further advance possible! Every dollar entrusted to the American Missionary Association has been spent with the main object in view—that of helping the Negro to win the educational and economic opportunities which are his by right and by law, but not in fact.

Having partially realized my dream, another has come to take its place, that with God's help we may find the way to open the eyes of the people of our churches to the fact that this can never be the land of freedom and justice which our forefathers came to seek until we give the Negro race the opportunity to develop its natural God-given abilities—as great as are those of the white race, and as sorely needed in the struggle to establish a true democracy in the United States. We cannot flourish as individuals, as a church, or as a nation until that dream comes true!

Boys and Girls of America

With the Miners of Kentucky

MINING is a contagious trade, at least in a mining town all the boys want to be miners. They think of it as a very manly occupation. They admire their fathers as they start off to work up on the mountainside with their safety lamps on their caps and their picks in their hands.

Of course the boys do not see the really hard work their fathers do as they crawl into cracks not more than forty inches high, fix the dynamite so that it will go off properly, retire to a safe distance, light the fuse, wait for the explosion and then go back to load the coal that has been dislodged into little cars which are pulled by electricity because the roof of the mine is so low that a mule cannot get in. It sounds heroic; it is heroic—only it is also very hard work.

Another strange thing about miners—and their families—is that they never want to do anything else. Once a miner, always a miner. When the mines shut down they do not look around for another job; they wait for the mines to reopen. As there are too many soft coal mines, and as less coal is being used rather than more because of the introduction of oil as a fuel and the development of electricity from water power, the miners have done much more sitting around than mining during recent years.

Jack lives in Evarts, Kentucky. On one side of the town is a rushing little river crossed by a number of suspension bridges (which are lots of fun to jump on) while on the other is a mountain in which there are several mines. In fact what is known as a "tipple"—which is really where they dump the coal—rather overshadows the town. As one might expect, Evarts is a dirty place. Jack nearly always needs to wash his face, but that is not his fault.

Years ago our churches had an academy in Evarts which was discontinued when the town built the present rather good high school. The local church has taken over the old academy buildings. In one of these a club meets of which Jack is a member. Then in high school he has a class which is taught by the minister, Mr. Robert Hargis, in which they talk over the difference between right and wrong and many other puzzling matters. Thanks to the help which a church in New Jersey is planning to give, there is hope that before long our minister in Evarts may have a decent house in which to live and that

Marbles on the school grounds at Evarts

the church may have a good building in which to hold meetings and conduct recreation.

Jack needs the help of such a church. All around Evarts are a number of mining camps which are owned by the mining companies. When the miners get paid they want to go some place where they can celebrate, which means that they want to get away from company property—and so they come to Evarts.

There are many things around the town which will do a boy no good; our church is then one influence trying to lift him up rather than down. And the church is there because all over the country other churches give some of their money to the home missionary society so as to help places just like this.

Miners ready for work at Evarts, Kentucky

Report on the Thirty-fifth Christmas Fund

"THE Christmas Fund is closing with $78,000 in hand" was the glad word that spread through the offices of the Home Boards on the afternoon of January 5th. Our people had once more demonstrated their ability to rise to an emergency and their determination that those who had served, or were serving, our churches with fidelity should not be forgotten in their their time of need.

The Board of Ministerial Relief reports that this is the largest total but one in the history of the Fund. In all 7,600 separate contributions were received, representing considerably over a thousand new donors.

Hundreds increased their gifts by the one-third that was asked for the emergency relief of ministers in the drought-stricken areas, scores doubled and trebled them, many gave twice, and more than a thousand contributors who had been obliged to drop out during the depression years, again joined in the Fund.

In the amount received was included $1,342 from former Christian Church members, to be used for the relief of Christian Church ministers and widows, a gain of approximately $300 over the amount given in 1935.

As usual, every pensioner of the national and state Boards of Ministerial Relief received a generous check on Christmas Day, and remembrances were also sent to about seventy-five other families of ministers, where illness or unemployment had brought acute distress during the year.

The Emergency Fund which is left will be used to take care of the special needs of the pensioners of the Boards during the coming months, to come to the rescue of ministers suddenly faced with overwhelming misfortune, and to give substantial help to the 150 pastors in the drought-stricken areas, where crop failures have made it impossible for the churches to pay their salaries.

During 1935, 450 checks were sent out from this Emergency Fund. One can hardly measure the relief from anxiety and the spiritual blessing that have come through this gracious out-pouring of the Christian spirit during the thirty-five years of the Christmas Fund.

Gleanings

Applied Democracy at Talladega

"The most significant new development of the year at Talladega was the inauguration of a College Council. The basic idea is that all fundamental decisions of policy and program ought to be formulated in the light of the most inclusive group thinking—everyone affected should have an articulate share. Trustees, administrative officers, teachers and students should all participate in the making of fundamentally important decisions.

"The reasons are threefold: individual, racial and national. If the individual student is to realize his innate capacity, he must be encouraged to think for himself in concert with his fellows, developing the habits of independence and interdependence together. If Negro Americans are to come into their birthright as citizens, the college-trained leadership must have full experience in winning its way through to satisfactory solutions of group problems.

"If American democracy is to be anything more than a political shibboleth, the colleges and schools must abandon the old autocratic methods of control and develop democratic ways of functioning. The cumulative importance of these three considerations makes the effort to use fully democratic processes at Talladega College of revolutionary significance.

"Students who participate in the actual government of the college, having an articulate share in the shaping of fundamental policies and programs, will not be likely to accept passively the arrogant domination of the white majority. Neither will they be forced to waste their energies in Quixotic, ineffective protest, kicking against the pricks.

"Because they have learned to be intelligent in meeting group problems, they may be expected to escape both the Scylla of passive conformity in the face of injustice and the Charybdis of bitter and ineffectual revolt against the intolerable." *From the third annual report of President Buell G. Gallagher.*

Excitement—then Expansion

Miss Lamar, director of the Blanche Kellogg Institute in Puerto Rico writes: "Excitement of a frightening nature came to us a while ago one early morning. A small frame house on an adjoining lot burned, certainly endangering our newest building. We had a half hour of real anxiety before the fire department succeeded in controlling it. Several other similar houses remain on the property and are nearer our building. So uneasiness intensifies my desire to buy the property. It is for sale and if sold for any undesirable purpose, will be ruinous to us.

"We have some hope of raising a part of the funds needed for its purchase here on the island. If that hope fails, I suppose we shall have to take the consequences, for it is likely to be sold without much delay. You can easily imagine what a factory next door would do to a girls' school, with smoke, noise, and strange men right at and under the dormitory windows—and one interested prospect for the owner is an industrialist who wants the land for that purpose."

Puerto Rican Products

The girls at Blanche Kellogg Institute are blessed with much industry and an increasing appreciation of the artistic. Under the direction of Miss Ruth Harding—formerly of Santee—they are producing dust cloths, shoe bags, laundry bags, table cloths, their own skirts to be worn with the school uniform, and other personal garments for "home consumption."

In addition the various classes carry on projects of a money making nature. The seniors dress black-mammy dolls in the St. Thomas fashion, make shopping bags which appeal to tourists, and produce delectable Puerto Rican fudge, of which every ingredient is a native product—all of which are sold through a gift shop in San Juan. The juniors make and sell guava paste and jelly, ice cream and candy, and some charming Christmas cards. The sophomores have coöperated with the seniors in sponsoring a picture show, while the freshmen help out the seniors when the fudge orders are heavy.

Most of the money which these ventures produce will go towards the securing of a much needed drinking fountain. The director, Miss Mary Alice Lamar, adds, "Artistic hand work and music take care of many problems in personal relationships and conduct."

In Windy Montana

Walter L. Spencer writes from Baker, Montana: "Perhaps you would like to take a ride with me on one of my trips to Plevna. During the afternoon it clouded up and began to storm a little. I left in the dark. The wind was blowing as it does only in the plains country. I had to throw the wheel way over against it to keep the car straight on the road, and once in a while a blast more vigorous than usual would sweep the car toward the far side. Then by way of variety we would dip into a coulee where the wind did not strike, and the car would swerve in the opposite direction. Once in a while a curtain of snow came across the road, shutting off visibility except for a few yards. I thought it was kind of useless to go up there, but I had promised, and if I didn't take it seriously, who would? It would be easy coming back. But when I arrived, all the group that lived close in were there for their singing!"

Nome Has Noises

Last summer Rev. and Mrs. Vincent Widney were sent to Nome by the Church Extension Boards for a term of service with the Federated Church, in whose support we share. Mr. Widney writes: "Our first impressions of Nome? So far it has been gray and bleak and cold. The town is sitting on a field of solid ice that heaves and settles continually so that every building is or eventually will be 'cockeyed.' There is little paint. There are no trees or shrubs or flowers in the yard. Some people have hot beds where they grow lettuce and radishes, but that is about the extent of their gardening. Everything is about twice as high or better than down there.

"Some of the insignificant needs that you folks take for granted are impossible to get when you want them. This is the DOG-gondest town I ever was in. This is not slang but truth. You should hear the hallelujah chorus when millions of huskies tied up in back yards begin to howl, each in his own key and in unison. At intervals through the night and whenever the whistle blows, or the church bell rings, a concert begins, and a whole army of beginners on the saxophone could not sound very much worse. But they say that you get used to that as you get used to many other things if you survive here."

Oxford Debates LeMoyne

In announcing the debate between Oxford and LeMoyne Nat D. Williams commented as follows in the Memphis *World*, a Negro newspaper: "Even at first glance, such an occurrence ought to shock the man of even average intelligence into wakeful attention. Think of it, two, little, home-grown cullud boys . . . representatives of the lowliest and most knocked-about segment of American life . . . fellahs barely two generations removed from the beast-like rigors of the cotton patch . . . of a group whose tongues were once regarded as too thick to master the intelligible pronunciation of even one-syllable English words . . . men whose intellectual horizon is traditionally measured on the level of 'boys' . . . two dark-skinned symbols of a group generally regarded as fit subjects for a condescending sympathy, an irritable kick, or an amused interest . . . here are these two young Memphis cullud men chosen to . . . represent cullud America, Memfus, the South, the United States, the Western Hemisphere in an international debate against two representatives of the proudest breed of men on earth, the English . . . against the citizens of a nation, the world's greatest, whose pillars of empire rest upon the bleaching bones of millions of 'lesser breeds without the law' (mostly black) . . . a nation, proud of descent from the haughty Teuton whose philosophy of conquest revolves around the idea of the white man's inherent superiority over all other men . . . against two Anglo-Saxons from among whose ranks came the description of the black man as the 'white man's burden.' That will be the larger background of the debate betweeen LeMoyne College of Memfus and Oxford University, of England tomorrow night."

In Honor of James Hardy Dillard

At a dinner celebrating the eightieth birthday of the man for whom Dillard University is named President John Stewart Bryan of the College of William and Mary spoke as follows:

"James Hardy Dillard is a man who is educated without being pompous; who is wise without being dull; who is honored and beloved without being vain. Indeed, he is a conspicuous example of one who has gathered love, obedience, honor, troops of friends. And these are riches which the tax gatherer cannot seize nor panic take away.

"And what has he done? The little garden, the rural school, the freshly painted cottage, the colored children learning the difficult art of handicraft, a whole race practicing the most exciting of all human tasks—the art of learning to live and to govern itself. These are his monuments, and these are his achievements.

"We praise Dr. Dillard for the buildings which his genius created and his faith built, but the buildings were impossible without faith, and today we are witnessing again the never-ending, ever-widening panorama of the extension of the soul of man; the wide horizons that are constantly pushed back; the dim edges of mastery that fade forever and forever as we move, and we have all around us physical examples of this truth.

"I say to the learned representatives of the General Education Board, the Jeanes Fund, the Slater Fund, and what not: "Behold, Lord, behold! James Hardy Dillard, the faithful servant, who has gained yet another five talents and who having been faithful over a few things is here tonight to be welcomed as one who has been made lord over many things; lord of the lives of his fellowmen, lord of the impulse for righteousness, lord of his own soul."

Why Lynchings?

In his little booklet *The Mob Still Rides* Arthur F. Raper writes: "Teachers and preachers of the South would do much to free the region of mob outbreaks if they could make it clear that lynching is an outgrowth not only of the South's peculiar historical past, but also of an army of dependent farm tenants, low incomes, inadequate diet, disorganized plantation economy, depleted soil and a tangled

[*Continued on page 79*]

The Home Boards Engage a Rural Expert

THE Rev. Thomas Alfred Tripp of Mystic, Connecticut, assumed the duties of Associate Director of the Department of Town and Country of the Church Extension Boards on January 15. Malcolm Dana will continue to hold the title of director of the department but for the present certain research responsibilities of an interdenominational nature will make it necessary for him to serve in an advisory rather than an active capacity.

Mr. Tripp succeeds to the position held by Abram W. Sparks until his death. He will render field service in the working out of plans and methods for meeting of definite local situations, particularly in the home mission states of the South and West. Most of his time will be spent on the field rather than in the office, and it is anticipated that he will remain long enough in the parishes which he visits to achieve permanent results. He is to major in the practical rather than the theoretical.

For such tasks Mr. Tripp is well equipped. He is no stranger to the farm, but has had much experience

in milking cows and plowing furrows. His ancestors go back to New England, but his birthplace was a log house in Missouri, while his childhood days were spent on a farm and ranch in the Cherokee Strip of Oklahoma, which was then a part of Indian Territory. Rural influences surrounded his education in the country schools of Craig County, at the Northwestern Teachers College at Alva, Oklahoma, the Oklahoma Agricultural and Mechanical College, and the University of Oklahoma.

He preached his first sermon in an Oklahoma school house at the age of twenty. From 1918 to 1929 he was a circuit-rider and pastor in Oklahoma, travelling on foot, by horseback, on a bicycle and in a Model T Ford. From 1929 to 1932 he was on the staff of the Illinois Council of Religious Education, resigning from the position of general secretary in 1932 to enter the Divinity School of Yale University, from which he graduated in 1935. For the past four years and a half he has been pastor of the church at Mystic, Connecticut, where he has majored in religious education and community service.

Mr. Tripp's recreational interests are all rather rural—gardening, hunting, and golfing. He is married to a minister's daughter. They have four children, equally divided between the sexes, whose ages range from six to sixteen.

Gleanings [*Continued from page 78*]

racial situation with its threads reaching in and paralyzing every effort of the white man to raise his own status, while keeping the Negro down."

A Rural Life School

"If you want to know the difference between a house and a home;

"If you want to know how to put your farm on a sound business basis;

"If you want to know how to be a gracious hostess;

"If you want to become a leading citizen in your community;

"If you want to develop the best that is in you;

"If you want to have a beautiful home;

"If you want to protect your own health and that of your family;

"If you want to have wide-awake clubs and social activities in your community;

"If you want to stop being the forgotten man;

"THEN come to the RURAL LIFE SCHOOL at Bricks, North Carolina, January 4 to 31."

Such was the invitation which has been extended to the Negroes of Northeastern North Carolina as a part of the Adult Education and Community Service Program which The American Missionary Association is carrying on from the campus formerly used by Brick Junior College under the direction of Mr. Neill A. McLean, a recent graduate of Hampton Institute.

News Notes From The American Missionary Association

"The tone of life, made up of all of the intangible but highly important psychological attitudes and habits, has been steadily and appreciably raising itself."

Talladega College

"Special emphasis was laid on self-expression activities during the year, especially in music and dramatics."

Dillard University

"President Emeritus Holmes is still making a notable contribution to the college life in the raising of substantial gifts through correspondence with friends cultivated during his administration."

Tougaloo College

"Austin has grown prouder of and more friendly to our college. Contacts were made with the community through interracial and music groups. The ministers from surrounding counties met on the campus for conference."

Tillotson College

"That the building program came just in time was demonstrated by the record-breaking enrollment of four hundred and sixteen full-time students. The students met higher standards successfully."

LeMoyne College

"From one-third to one-half of our graduates enter the teaching profession. Our department of social science has become the center for research in the South on problems involving race relations."

Fisk University

"In all the North Alabama contests—athletics, musical, oratorical—our students received honors."

Trinity School

"To the annual clinic at Tuskegee we took adults as well as children."

Cotton Valley School

"Our most significant piece of work was the beginning of a health program. This is a concrete beginning in our functional school and community program."

Lincoln Normal School

"In a state-wide musical festival, in contests with twenty of the best high schools, our choral class was co-winner of the loving-cup for excellence in vocal music."

Fessenden Academy

"One of our boys is Vice-President of the State Older Boys Conference, and two of our girls hold the positions of President and Vice-President of the Older Girls Conference."

Ballard Normal School

"We entertained the Savannah District Teachers and Educational Association and Parent-Teachers Association. The County officials were very appreciative and there now exists a better understanding between the white and colored schools."

Dorchester Academy

"The coöperation received from the County Superintendent has been most encouraging."

Lincoln Academy

"Since the organization of the Charleston Interracial Committee we have furnished the music for its meetings. This year the committee presented our chorus in concert."

Avery Institute

"Our Arts and Crafts Department reached a high-water mark. Mountain people are natural whittlers. The demand for our wood-carvings exceeds the facilities of the school to turn out first-class products."

Pleasant Hill Academy

"Seven of our twelve graduates will be in college next year, and one has registered for training in nursing."

Blanche Kellogg Institute

"With public and U. S. Government schools available for Indian children and youth through the high school we shall henceforth turn our attention to adult education and training in church and community leadership."

Santee School

"The Roman Catholics have been giving more careful attention to their work and have been spending more money on schools, hospitals and church buildings. Also the priests go to the rural districts to serve the people religiously and by performing wedding ceremonies. We are happy in this excellent by-product of Protestant Missions."

Puerto Rico Churches

"The past year's experiences lead us to believe that we are seeking to make religious education more religious, and, to get beyond verbalization to actual religious living."

Negro Churches

Three Books on Indian Religion

Hugh Vernon White

RECENTLY three books have appeared, all by well known and authoritative writers, dealing with Indian religion. They undertake a task that is greatly needed today —the comparison of Christianity with non-Christian religions, with both scholarly treatment and a positive result. The books are: *Is Christianity Unique?* by Nicol Macnicol.[1] *Indian Thought and Its Development,* by Albert Schweitzer.[2] *India's Religion of Grace and Christianity Compared and Contrasted,* by Rudolf Otto.[3]

The title of Dr. Macnicol's book is somewhat misleading since what he does is to subject the pantheism of India to a critical study in both its doctrinal and practical aspects. Both his scholarship and his long residence in India give weight to Dr. Macnicol's treatment of this subject. The moral weakness of pantheism is made apparent. This is contrasted with the moral vigor and decisiveness of theism and particularly with Christianity. The strength that Christianity has because of its source not alone in eternal truth but also in history is brought into contrast with the lack of any true sense of historic fact in Indian thought.

Schweitzer makes a study of Indian thought from the standpoint of its ethical content and particularly the rational connection of ethics with world view. This amazing man has done another amazing thing. While carrying on his work in equatorial Africa (presumably) among a relatively primitive people, he has mastered the literature of the most ancient and subtle philosophical tradition. Perhaps he has a bit over-simplified the issue, but there is remarkable cogency and soundness in the analysis he makes of Indian thought from the older Brahminism down to Tagore and Gandhi. Not the least interesting is the way he pursues the development of Buddhist theory beyond India and into its later forms. He is not merely an apologist for Christianity and even less an antagonist of Indian thought. One gets from the book a real appreciation of the persistent ethical sense which has survived in India in the face of philosophies that do not rationally support it. On the other hand it is clear that Christianity contains the solvent to the ethical dilemma of Indian thought.

Rudolf Otto who became famous in this country through the translation of his *Das Heilige* (The Idea of the Holy) has given us the results of his critical study of the Indian doctrine of grace. Anyone who is beguiled by the superficial similarity (and deeper similarities, too) between the Christian doctrine of salvation and that of the Saivite and Vaishnavite sects of India, ought to read this little book. Similarities there are, but the differences are of crucial significance.

It is such books as these that will supply a critical intelligence regarding the relation of Christian truth and teaching to the formative ideas of other great religions. We have indulged too long in a rather hazy sentimentalism which is not based on accurate knowledge. The Christian has a truth that is needed to correct and supplement even the noblest insights of the world's religions. We have been made hesitant too long by a false tolerance. Knowledge will not make us intolerant, but it will spur us on to make known the living truth of Christ.

[1] London: Student Christian Movement Press, 1936. 6s.
[2] New York: Holt, 1936. $2.50.
[3] Translated by Frank Hugh Foster. London: Student Christian Movement Press, 1930. 6s.

This, That, and the Other

Poetry from the Prairie

Inspiration can be had from the great open spaces of the western plains as well as from the soaring summits of the mountains, while poets seem to thrive in all latitudes. The occasion for this comment is an attractive volume of verse entitled *Beauty for Ashes* written and published by W. C. Besselievre, pastor of our church at Pierre, South Dakota. The author originated in Maine and graduated from Hartford Seminary but has resided for many years in the West. His eight children guarantee an intimate contact with the realities of life. As a writer of verse he is a meticulous workman, expressing his thought in faultless fashion.

"Our Venturing Youth"

The stereopticon lecture with this title has recently been revised and improved with the addition of a number of new pictures. It covers two aspects of our young peoples

work; the summer conferences where our youth receive the inspiration for service to others, and Student Summer Service in which each year a group of our college and seminary students gain their first experience in home missionary activity. The lecture consists of fifty-two colored slides depicting scenes in practically all portions of the country. It may be borrowed from the Missions Council offices in New York, Boston and Chicago, the only charges being for transportation. This lecture is particularly suitable for use during the spring when young people are being recruited to attend the summer conferences.

"No Room in the Inn"

New York City undoubtedly has more hotels than any other place in the world, but for the person of Negro ancestry there just is not room!

A prominent missionary of the American Board and his wife were returning from Africa because of health reasons. They needed a quiet, comfortable place in which to stay for two or three days. A friend undertook to make reservations for them. He decided to practice no deception on the hotels but to tell them that these people are of Negro ancestry—although they could easily "pass" for white if they cared to do so.

To save time, and to give the hotels the best possible chance, inquiry was made of the Race Relations Department of the Federal Council of Churches as to which establishments were most favorably inclined towards interracial hospitality. Three establishments were suggested.

The manager of the first hotel stated that he had planned to be out of the city over the week-end and that he did not feel that colored guests would be happy in his absence. He suggested two Negro hotels.

At the second hotel the manager was quite solicitous to make the reservations until the color of his customers was mentioned, when he suddenly discovered that the house was full.

The third manager declared that it was not the custom of his house to discriminate against colored people but that it would be impossible for him to accommodate these people at this particular time.

As a last resort inquiry was made of a hotel which caters to missionaries and church officials and which lays much stress upon its New England atmosphere. The management stated that while it had no objections to colored guests it felt that there might be complaint from its southern patrons, and requested "that we kindly withdraw our request."

Accommodations were finally secured in a private family in Harlem.

A New Name

By vote of the Administrative Committee of the Education Society the Department of Leadership Training will in future be known as the Department of Leadership Education. In recommending this change General Secretary Herbert W. Gates stated: "If education is a process of growing experience, the leader in this process must first have had some of the experience into which he would lead others. This is only another way of expressing the familiar truth that the fundamental qualification for a Christian teacher is Christian character. This principle is coming into its own again and, in place of a seeming reluctance to include in the standard curriculum of leadership training subjects calculated to enrich the religious experience of the leader, such courses are now receiving much more attention. The leader in Christian education must be himself a learner, one whose own education is constantly progressing. For these reasons the change of the name to Leadership Education is in the direction of a better definition of the desirable process."

"Sunrise O'er Alabama"

Such is the appealing title which Buell G. Gallagher has given to his third annual report as president of Talladega College. Information and inspiration are happily mingled in its pages. The first chapter tells the thrilling story of the origin of the school. The second chapter discusses both the progress and the problems of the last academic year, while the third chapter scans the future. It begins by asking what a missionary school should be and then proceeds to point out some of the things which Talladega College would like to be and do. This is an invaluable source book for anyone interested in Negro education. Copies may be secured upon request from the college or from The American Missionary Association at 287 Fourth Ave., New York City.

An Interracial Fellowship of Service

The American Missionary Association employs 407 workers, of whom 193 are men and 214 women. Racially, 230 are Negroes, 122 white, 29 Puerto Rican and 26 Indian. Denominationally 203 are affiliated with the Congregational and Christian churches, 80 are Methodists, 52 are Baptists, and 25 are Episcopalians.

Seven other denominations are represented, but curiously there is no one from either the Presbyterian or the Disciples churches. Sixty-seven of the men are ordained workers. The turn-over of personnel is remarkably small.

Far more than half—271 to be exact—have been in the employ of the Association for more than five years, 145 more than ten years, 25 more than twenty-five years, and two more than forty-five years. Geographically, Alabama is the high state with 42 people, followed

by New York with 38 and Tennessee with 29.

A New Lecture on the American Indians

Changes in the policy of the government have led to an entire re-casting of the work which our churches have been carrying on among the Indians of the Dakotas for over a hundred years. New plans have rendered obsolete most of the material which has been published concerning the Indians in the past. To meet this situation a new stereopticon lecture entitled "With Our Indians in the Dakotas" has been prepared using almost wholly new pictures. This lecture offers the most comprehensive account of our missionary program for Indians now available in any form. It can be secured without charge, except for express, from the depositories of the Missions Council at 287 Fourth Avenue, New York City, 14 Beacon St., Boston, and 19 So. La Salle St., Chicago.

Race Relations Sunday

For carrying on activities and programs in the fifteenth annual observance of Race Relations Sunday, February 14, local churches and interracial groups will find ample material in the suggestions issued by the Department of Race Relations of the Federal Council of Churches, 105 East 22nd Street, New York City.

These suggestions include a church service containing a litany, hymn and anthem suggestions and prayers; a children's service, giving a full outline of poems and references to story material suitable for that age group. For the young people there are outlines for discussion plans, worship services, and suggestions for activities during the following days. A woman's program carries a complete service, with outlines for discussion program. There is a full leaflet of data for speakers, covering the main facts on Negro Americans, American Indians, Mexicans, and Orientals in the United States.

A full set of this material is procurable at five cents a set, $3.50 a hundred; individual programs for two cents each, $1.50 a hundred.

In addition, the Department has prepared special literature to aid special mission study groups in their present study of Negro Americans. An especially helpful pamphlet, *Glimpses of Negro Americans*, is on sale at six cents, $4.00 a hundred; two types of packet material designed for leaders and members of study groups respectively are also available at small cost giving information on various phases of the subject.

The day is gone when America could deal with its race problem as though it were its private concern. News of a lynching is wired around the earth before the sun is set. The conduct of our churches is weighed by peoples to whom we are trying to preach the gospel of brotherhood. If our practice is wrong our Christian message is nullified. White and Negro youth are beginning to find a way out of racial conflict, often outside, sometimes within the Church, as when the Christian Youth Council of North America elected a Negro as president.

There are hopeful elements today, however, in the action of the churches. Gradually the task of pioneering education for handicapped racial groups has broadened to the struggle for economic and social justice for them.

Personals

Rudolf Hertz, formerly principal of the Santee School for Indians, is now pastor of the church at Gregory, South Dakota. This is in the center of the "Rosebud Country" over which Mr. Hertz travelled for many years in the interests of our Indian churches.

Dr. Charis Gould has returned to her position as house physician at Ryder Memorial Hospital in Puerto Rico after two years of graduate study in Philadelphia and Jersey City. She is actively seeking to set on foot a local organization under the auspices of the American Birth Control League.

Alice Clara Reed of Tehsien, China, now on furlough, received, we learn, her Master's Degree from the University of Chicago in 1929. Her B.A. degree from Grinnell College was received in 1913, her normal school work, preceding, covering freshman and sophomore years.

The Honorable Blanton Winship, governor of Puerto Rico, was entertained at a reception given by the Blanche Kellogg Institute this fall. "His charm, simplicity of manner, culture, friendliness, and unmistakable interest in Puerto Rico and our school were inspiring to the girls and faculty," writes Miss Lamar, director of the Institute.

Rev. Frederick W. MacCallum of Istanbul has just finished the translation of the Bible into Turkish on which he has been working for the last seven years.

Sylvia Eddy, R.N., arrived on furlough December 23 from Turkey. She is a Connecticut girl; took her training at the Children's Hospital in Philadelphia, was an associate missionary in Turkey, 1924-1929, received a full appointment under the American Board in the latter year, and has been working at the Talas Clinic.

Margaret E. Walbridge arrived

from South Africa in January. Her home is in Kansas; she graduated from the State Agricultural College in 1914; taught five years; studied at the Kennedy School of Missions a year and went to the field in 1921; is principal of Inanda Seminary.

Senor Bede Simango carries on alone, since Gogoi was closed as a station of the East Africa Mission, the school there that has seventy pupils, thirty of them boarders. Some of the parents can pay a little; he is also farm manager; and in season goes out and shoots an elephant, dries the meat and exchanges it for corn. Here is a splendid example of what the African can do for himself.

Dr. Ralph M. Mugrage, Superintendent of the Ryder Memorial Hospital in Puerto Rico, has been elected president of the local medical association. In nominating him the former president said, "Ryder should take the lead. It should show us the way."

Rev. and Mrs. Henry J. Bennett expected, as was reported in the MISSIONARY HERALD for April, 1936, that upon their return to Japan as self-supporting workers it would be necessary to sever their connection with the American Board in order to enter into the closest possible fellowship with the Japanese churches. On arrival, however, it was found that the reorganization put into effect in 1936 had already brought all the American Board missionaries working under the direction of the Kumiai Churches into such close fellowship with their Japanese associates that such a step was not necessary. They are therefore continuing as full missionaries of the American Board. Mrs. Bennett sailed in December to join her husband at Tottori.

In Memoriam

John Bicknell

To many of us Jaffna College was Bicknell, and we thought of it in terms of his spirit and personality. Always keen to secure for it the very best of everything within his means and to make the best use of its facilities for the good of the greatest number, year by year he added to its plant, until during his principalship the campus has been transformed. Under his leadership it has also reached out into the community through its preparatory schools which last year gave education to about a thousand. He encouraged pupils from the lowest castes as well as from the highest, himself ministered to the neediest groups in his vicinity, and encouraged his college students to do the same.

Tributes to his personality and achievements have come in from many sources: among them especially from Secretary Alden H. Clark, Rev. Bryan S. Stoffer, Principal of American College, Madura, India, and Rev. Carl W. Phelps, who was on the staff of Jaffna College before becoming Principal of the High Clerc School in Kodaikanal.

He resisted the strong pressure from the Jaffna College constituency to try to raise it to a B. A. Standard. He had seen the need for and possibilities of a junior college; it was his conviction that for the time at least it was wiser to run a strong junior college than an inadequate institution of higher grade. He was never interested in spectacular results but went quietly forward with the task of building up the college, giving to the members of each class as it came his best interest, and dealing wisely and sympathetically with his faculty, his Board of Directors, the Board of Trustees in America, and the alumni of the institution. His faculty were called upon, each to the limit of his ability, to contribute to the various tasks of the College. He did not fail to make use of a single talent possessed by any of his associates once he became aware of the existence of such resources. And he did not fail to gladden the hearts of his staff with expression of appreciation when due. All who ever worked under him counted him a rare leader as well as true friend.

His droll humor and ability to see the humorous side of any situation helped much in sustaining Mr. Bicknell through many difficult phases of his work. He "wore" wonderfully well, and, considering the truly strenuous life he constantly lived, to wear well in the East was no mean achievement. Morning after morning he might be seen on his way to and from his office, spick and span in white suit and khaki topee, with a never-failing greeting to those he met on the way, occasional Yankee cracks from an American staff member finding as keen a comeback from him.

He was physically vigorous and threw himself into a game of tennis with the enthusiasm of a young man. His voice also had a resonance that gave a sense of strength, and he went about his tasks quietly, persistently, untiringly. The sturdy character and deep underlying religious conviction of a New Englander of the best type were his. He spent ten years in New England pastorates between his short-term service as tutor in Jaffna College and his call to its principalship in 1915. He loved to preach and responded with real pleasure when possible to continuous calls for such service. He was always involved actively in the general problems of the American Ceylon Mission and in the best interests of the whole community and was sought by leaders and missionaries in his area as well as by students and alumni when counsel was desired, for his fund of common sense and good judgment commended itself to all. An able administrator, he arrived at his judgments after very careful consideration of all the facts involved in a situation; then his convictions were definite and clear-cut, yet expressed in a tactful and conciliating spirit.

It was a happy circumstance that the

commemoration of Dr. Bicknell's twenty-five years of service in Ceylon took place only a few months ago. The alumni and the constituency of the college vied with each other in making it a great celebration of a remarkable period.

He went as he himself would want to go, in the fullness of his powers and in the midst of his service. His passing is a great loss to his friends in America and in Ceylon, particularly to the constituency of Mission, Church, and College, to all of whom he has been a thoughtful friend and a strong and farseeing Christian leader. The American Board also loses in him one of its great missionaries.

Miss Emma F. King

Miss Emma F. King was born in 1853. She was appointed as an assistant in the normal department at Lincoln Normal School, Marion, Alabama in September, 1889. Three years later she was transferred to Talladega, where she taught in the grade school for many years. From 1906 to 1910 she was matron of Stone Hall, the boys dormitory of Talladega College. Although frail in appearance she was a good teacher and maintained excellent discipline in her classes. She was on the pension list of The American Missionary Association from 1920 until her death on January 2, 1937.

Hardman Nathan Kinnear

"He hath sent me to proclaim . . . recovery of sight to the blind."

And Dr. Kinnear in this followed in his Master's footsteps.

"Where are you going?" a woman was asked who was leaving Foochow City with her seven-year-old daughter strapped to her back.

"To the school for blind girls over on the island. My little daughter is totally blind. I can't feed her any longer, and no one will want to buy a blind girl for a wife, so I am putting her in the blind girls' school."

"Have you taken her to Dr. Kinnear?"

"No, there is no use. She is totally blind."

"But take her up and let him look at her. Just try."

"No, she is beyond help. Her sight is all gone."

"It's only five minutes walk from here up to the hospital. I'll go with you. Just try him."

"All right, but there is no help for her."

The woman was persuaded to leave the little girl, adds Rev. Willard Beard of Foochow who tells the story. In a few days one eye was operated on and the sight restored. With one eye she became a nurse's helper while she waited for the second operation. In a short time her mother took her home with both eyes normal.

In the early years when the Chinese looked askance at "cutting" Dr. Kinnear was so expert and successful that he was one of the great factors in the present success of surgery in Foochow and the adjoining country.

Hardman Kinnear was born in Kingsville, Ohio, August 12, 1860, attended Kingsville Academy and the Western Reserve Medical School, married Miss Fannie Tilton in 1886, and in 1889 the two, with a baby son, went under the American Board to China and settled in Ponasang, a suburb of Foochow. Here a daughter was born; in 1891 Mrs. Kinnear died in Foochow; twenty months later Dr. Kinnear married Miss Ella Johnson, a trained nurse working under the Methodist Episcopal Board. "Chinese wedding musicians and heaps of snapping firecrackers proclaimed that a bride was on the way to her new home. She had married the American Board Hospital, with the Doctor man thrown in to clinch the bargain!" wrote Mrs. Kinnear many years later. She went on, touching the high lights of their life out there:—

"Hospital life is never dreary mo-

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notony. In 1902 we had a diversion. Our house burned down in twenty minutes. Our Florence had been having diphtheria. The crisis had passed and we were having our first good sleep for days. At 10 p.m. a distress call aroused us to find the fire roaring. By 1911 our friends had given us funds for a spandy new hospital. It was building when the China Revolution broke out. Our operating pavilion was finished, and five operating tables were continually filled for a time. [In recognition of his services in relief work during this crisis Dr. Kinnear received the Decoration and Diploma of the Eight Grade Chia Ho from President Yuan Shi Kai.] Another high light was when the Doctor man came down with diphtheria, and the wife not only had to care for him, but run the hospital and clinic as well. The last two years of our life in China were great! The day we dragged ourselves from the hospital, fagged after seeing 317 sick people, of whom 'Dad' had personally seen 211 eye cases, it seemed a good time to remark: 'Well, such a day's work may be all right for a record, but it is simply killing.' So proud to be the helpmate of a man who made good!"

The Kinnears retired from active service in 1928, and in 1935 the "helpmate" left her Doctor man. He has followed her at the close of the year of 1936.

Mary Benedict Dodd

Mrs. Wilson Dodd first arrived in Constantinople in the turbulent days of 1922, when it was not feasible for her and her husband to proceed to the interior of the country; when, in fact, it was impossible for any foreign doctor to practice medicine except in the care of the constituency of the Near East Relief. Far from being discouraged, the Dodds settled down at Constantinople Women's College and made themselves a vital part of the community.

The ability to adjust to trying conditions, to the tearing up roots which have just started to grow, and of beginning anew elsewhere, has been essential to missionaries in Turkey. If in making these hard adjustments the wife is able to maintain a happy home atmosphere radiating patience, love and courage, how richly blest the husband and all who come in contact with that home! And such a homemaker was Mary Dodd in Constantinople; later in Beirut, Syria; during the happy period in Talas, Turkey, where Dr. Dodd's father had made the Dodd name loved throughout the region, and the son made a like place for himself in the hearts of the people; latest of all in Gaziantep after the heartbreaking experience of having the Talas Hospital closed, the work mortally throttled into which they had for years put their whole soul. But in this new home they soon, in spite of heavy hearts and uncertainties, made themselves esteemed and beloved.

One thinks of Mary and Wilson together—as the above makes clear—for during these fourteen years in the Near East they have shared the vicissitudes and joys of service with such mutual understanding and oneness of spirit, that the daily life of each has been the expression of their beautifully congenial partnership.

Three lovely children added to the happiness of the Dodd home and to that of the many Americans and Nationals who were always made so welcome there. Mary Dodd was not only an ideal housewife and mother but, in Talas and Gaziantep, schoolteacher to her children as well.

"She enjoyed close companionship with all her children and they in turn were devoted to her," says Mrs. Merrill Isely, her associate. "She loved children, and when calling in a home where children lived always asked about them; if a baby was in its mother's arms, she would ask to hold it, and thus would win a place in the mother's heart."

She had a very warm interest in the people of Turkey as evidenced by her frequent visits to Turkish homes and her cordiality to Turkish guests. What delightful memories the hospital staff, and especially the nurses have of her hospitality!

Just a week before the cable came announcing her death, a letter from one of the station members told of the very happy Thanksgiving the Americans spent in the Dodd home. A week after the cable, came a letter from Mary herself telling among other things of her concern for one of the nurses ill with pneumonia whom she had just been to see. Thus, up to within a few days of her going from among us, Mary Dodd was giving unstintingly of herself as was her wont to her family and friends.

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The Chronicle

SAILED FOR THE FIELD

Miss Gertrude Merrill, from New York, December 16, returning to the East Africa Mission.

Miss Agnes A. Wood, from New York, December 16, returning to the South Africa Mission.

Rev. and Mrs. C. Burnell Olds, from New York, January 5, returning to the Japan Mission.

* * *

ARRIVALS ON THE FIELD

Miss Sally E. Bradley in Madura, South India, October 30, joining the Madura Mission.

Mr. and Mrs. Edson C. Lockwood, in Vaddukoddai, Ceylon, October 31, joining the staff of Jaffna College.

Miss Eva M. Peek, in Uduvil, Ceylon, October 31, joining the Ceylon Mission.

Miss Eleanor De Remer, in Istanbul en route to Merzifon, Turkey, November 25, joining the Near East Mission.

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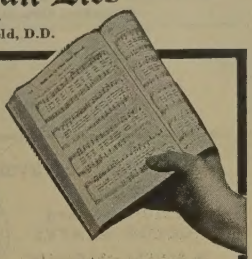

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ARRIVAL FROM THE FIELD

Miss Sylvia T. Eddy of Talas, Turkey, in New York, December 22.

* * *

BIRTH

Rev. and Mrs. Perry Dickson Avery, a daughter, Marilyn Ruth, October 8, 1936. Mr. Avery was term instructor in International College, Izmir, Turkey, 1928-1931; he is pastor of the First Congregational Church, East Chicago, Indiana.

* * *

MARRIAGE

Dr. Alfred C. Wright, for 40 years missionary of the American Board in Mexico, and Mrs. Caroline Ritsher Bullard of Chicago, December 29 in Claremont, California.

* * *

DEATHS

Rev. Everett G. Harris, pastor of the Plymouth Church of Louisville, Kentucky, since 1891, on December 11 at Louisville.

Miss Emma F. King, a teacher under the American Missionary Association 1889-1920, at Alhambra, California, on January 2.

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Woman's Board of Missions for the Pacific, incorporated in California, 1877, Mrs. W. C. Blasdale, Treasurer, 2514 College Ave., Berkeley, Cal.

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The Congregational Board of Ministerial Relief serves the welfare of the ministry by making grants to aged or disabled ministers, their widows and orphan children. Its income is inadequate to do its work. In 1935, 1,023 regular and emergency grants were made by the national and state Boards.

The Annuity Fund is a scientific contributory plan by which a minister may safeguard his age and provide incidental benefits for himself in the event of disability, and for the family in case of his untimely death. Membership, December 31, 1935, 3,108. Assets, $6,222,146.

The Pilgrim Memorial Fund is a permanent foundation, held in trust by the Corporation for the General Council. The income supplements the minister's annual payments toward old age annuities. Net collections, December 31, 1935, $5,004,665.

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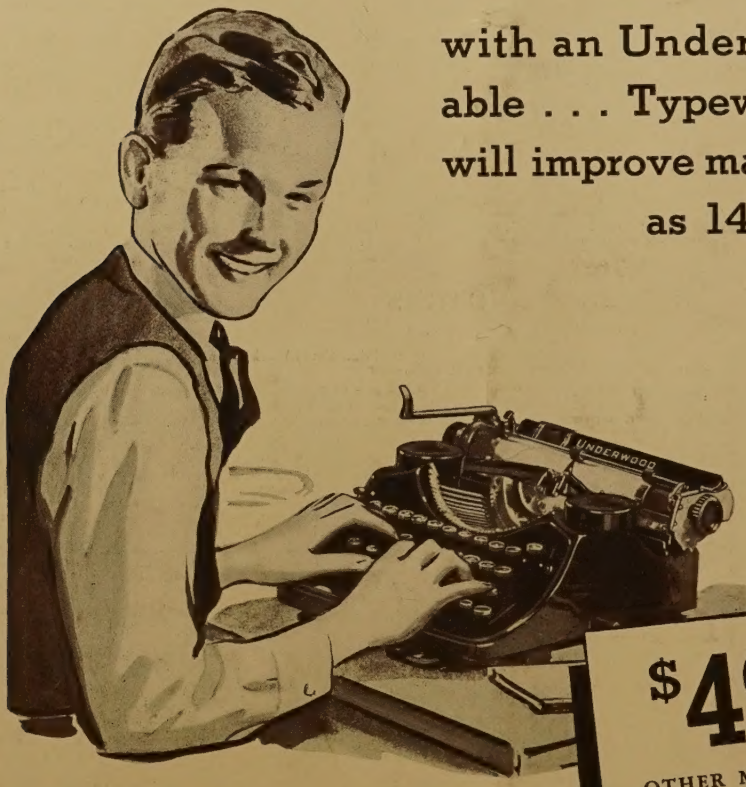

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